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WOODSTOCK LETTERS

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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXXII

WOODSTOCK COLLEGE

1943

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THE
WOODSTOCK
LETTERS

VOL. LXXII NO. 1 MARCH, 1943

IN MEMORIAM

VERY REV. FR. VLADIMIR LEDOCHOWSKI

26th GENERAL OF THE SOCIETY OF JESUS

Oct. 7, 1866 - Dec. 13, 1942

JOSEPH A. SLATTERY, S. J.

Vladimir Ledochowski was born at Loosdorf, a small town in Lower Austria, standing near the south bank of the Danube, about half way between Vienna and Liuz. His father was Count Antoine Kalka-Ledochowski, whose family had migrated from Tarnow in southern Poland after the partition of the kingdom in 1795. Count Ledochowski was a royal chamberlain at the Hapsburg court and captain of cavalry in the Austrian army. His wife was Josephine Salis-Zizers, descended from the aristocracy of Switzerland. The Ledochowskis were a pious and capable family. Count Antoine had a grandfather who, as a widower, became a Vincentian. His brother Miecislaus was Apostolic delegate to Columbia. As Archbishop of Poznan dur-

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Although the time has not yet come for a critical history of our late Father General's administration, and an official panegyric is uncalled for here, it is felt that Ours will perhaps welcome a summary of his career and accomplishments. A memorial number of THE WOODSTOCK LETTERS which will appear, if possible, in time to commemorate the first anniversary of Father Ledochowski's death will express more fully the debt which the Society owes to one of her greatest leaders.—*The Editor*.

ing the Kulturkampf he had two years in prison for standing up to Bismark in defense of his country's right to use her language for religious instruction. Archbishop Ledochowski while in prison was created a Cardinal and later became a famous Prefect of the Sacred Congregation de Propaganda Fide.

The children of Antoine and Josephine Ledochowski showed the family strain of ability and initiative. Besides Vladimir, there was another son, Ignatius, who became a general in the Austrian army during the first World War, and then held the same rank under the Polish Republic. Two daughters became religious; one, an Ursuline, established her order in Poland. The other, a Carmelite, founded and served as General Director of the St. Peter Claver Sodality for the African Missions. Our Father General lived to witness the opening of the cause of her beatification.

Turning now to the future General, we see him coming up from Loosdorf to Vienna at the age of eleven to enter the Theresian Academy for Nobles, a secondary school which has been founded by the Jesuits of the Old Society and had passed out of our hands at the Suppression. During his school years young Ledochowski served as page to the Empress. Finishing the gymnasium course at the age of nineteen, he decided to pursue a diplomatic career, induced possibly by the brilliant success of his uncle the Cardinal. As a preparatory step he spent a year in Cracow University studying law. At the end of that time more serious thoughts came, suggesting that he imitate the priest rather than the diplomat in his uncle and he entered the diocesan Seminary of his ancestral city Tarnow as a theologian. The next year he very wisely decided to lay in a foundation of philosophy before attempting to master dogma and for that purpose transferred to the German-Hungarian College in Rome. He went for lectures to the Gregorian University and won the degree of Doctor of Philosophy, after two years, in 1889. In the diary of the College at that date we read the name of the young doctor and after it the words:

"Hic alumnus ad eminentis ingenii laudem, adiecit laudem eximiae virtutis." Swift came the good student's reward, a vocation to the Society.

At the end of that summer vacation he entered the Novitiate of the former province of Galicia (now Lesser Poland) at Starawies. He was twenty-three years of age. After the two years of Novitiate and a year of Juniorate, he went to the Scholasticate in Cracow for his second and third year of theology. It will be remembered that his first year had been made at Tarnow before he went to Rome. In 1894 at the age of 28 he was ordained priest. After his fourth year of theology, followed immediately by Tertianship, he was assigned to St. Barbara's, the house of writers in Cracow. He was first an assistant, then the chief editor of the Polish Catholic periodical *Universal Review*. Thus at the age of thirty-two he held his first office in the Society, that of Superior of the house of writers. Two years later, though he had not yet taken his last vows, he was appointed Rector of the Collegium Maximum in Cracow and national director of the Apostleship of Prayer. On March 25, 1901, the day of his solemn profession, he was appointed Vice-Provincial of Galicia, the Provincial being seriously ill, and the next year he was made Provincial by Father Luis Martin. In 1906 on the death of Father Martin he was elected Assistant for Germany and it is said that he would have been elected General were it not for the delicate state of his health. On February 11, 1915, he was chosen as General. He was forty-nine years of age and destined to govern for more than 27 years, a term of office exceeded only by Father Aquaviva, Father Vitelleschi and Father Beckx.

Father Ledochowski's physique had never been robust, but he had learned economy in the use of his strength and so it came probably as a surprise to most Jesuits when in 1938 he asked for a Vicar. We realized that he was seventy-two, an old man. But re-assuring reports continued to come from Rome. It seemed that he still bore the main weight of the labors of his

office. But the outbreak of the second World War made many recall how Father Wernz had sunk under the distress of the first terrible campaigns of 1914 and wonder how long our aged General could endure the travail and anxiety of this new disaster, one which had involved and, in a few months almost obliterated, so many provinces of the Society, and especially those naturally most endeared to him by early associations.

Finally, after three years of strain and sorrow, his health began to break up. During the night of October 9, 1942, he had a high temperature which was caused by an attack of colitis complicated by an internal abscess. This kept him in bed for ten days. On the twenty-sixth it was decided that an operation would be necessary to remove the abscess. He was taken to the "Qui si sana" Hospital in Rome for that purpose. The operation was successful, but the recuperative powers of the patient were very low. The incision made by the surgeons failed to heal and began to show signs of serious infection. On November 26 a violent hemorrhage occurred which Father Ledochowski interpreted as a sign that the end was near. He asked to be brought home to die and the next day was transferred to the infirmary of the Curia. He asked that the Last Sacraments be administered on the following morning. Father Schurmans describes the ceremony in touching words:

"On the feast of Blessed Joseph Pignatelli (November 28) at 11 o'clock in the morning the community met in the domestic chapel and went in procession with the Blessed Sacrament to the small infirmary room occupied by our Father. There I administered Holy Viaticum and Extreme Unction and gave the Apostolic Benediction in the presence of the Community and of several Superiors and other members of our houses in Rome. Before receiving Holy Communion the venerable patient spoke a few words which affected us all deeply. In an unwavering tone and with great devotion and humility he begged the pardon of God for his faults and commended the en-

tire Society to the Hearts of Jesus through the Immaculate Heart of Mary. He prayed that the true Spirit of the Society might be preserved incorrupt among us and offered his life to God for the Church, the Sovereign Pontiff and for our beloved Society. Some day I will relate to all of Ours his words of love, just as they fell from his lips. After I had administered the Sacraments I expressed the gratitude which the whole Society felt towards him. I asked him to pardon our failings and to give us all his blessing. This he did gladly and lifting his right hand gave his fatherly blessing from the bottom of his heart, adding at the end of the usual formula the words, 'may it endure forever unto the greater glory of God.' Now he seems to be at peace and tranquilly awaits whatever may be designed in the Providence of God."

The prayer which Father Ledochowski recited before receiving this last sacrament is as follows:

Most Sacred Heart of Jesus, in whom dwells the fullness of Divinity together with Thy humanity, through the Immaculate Heart of Mary I offer infinite thanksgiving for the countless benefits which You have so lovingly and lavishingly filled all the days of my life.

From the depths of my heart I grieve for the innumerable sins and negligences in which, during my life, I have offended Thy Divine Majesty; I grieve over the countless graces granted to me and to others through me, graces which, especially during my generalship I have miserably squandered; and for these I beg forgiveness from the entire Society. May You deign to make known to me the fullness of Thy Infinite Mercy; for to me a poor sinner this is a solitary refuge.

Humbly I beg, that the true spirit of the Society may grow ever stronger among her Sons and that it may be cherished by them, lest the spirit of the world under the compromise of reason or the aspect of good, penetrate or infect the Society; and so I beg humbly that all the Sons of the Society remain "men crucified to the world and to whom the world itself is crucified," that they may be such as the first "Companions of Jesus" formed by Our Holy Father St. Ignatius through his magnificent Exercises.

Deign, dear Lord, to accept my unworthy prayers, and deign to bless the entire Society, the beloved Fathers and

Brothers, that they may successfully pursue their mission even in such dire times.

Deign to accept this poor life of mine as an offering in behalf of the service and exaltation of Holy Mother Church, in behalf of Your Vicar, our beloved Father and our supreme leader on earth, in behalf of the entire Society, and in a special way in behalf of this Curia so close to my heart and so deserving of my deepest gratitude for the charity and patience with which in their indefatigable labor the Fathers and Brothers were to me always a source of firm support in behalf of all the souls committed to our care in regions both faithful and unfaithful, for our neighbors, benefactors, for our friends and for our enemies; for those now suffering severely and in dangers both spiritual and physical.

Come, Lord Jesus! Bring an end to this dread conflict. Grant peace, dear Lord, in Thy Most Sacred Name. Come, come, and hear our prayer.

During the next two weeks, as he slowly sank into death, Father General prepared himself patiently; his eyes fixed during his frequent periods of acute suffering upon his crucifix or upon the image of our Blessed Lady which hung upon his wall. During the last week, when he was unable to take nourishment, his strength ebbed rapidly, but the end found his courage and his mental clarity unimpaired. He passed away on the evening of December 13 at about a quarter to seven, surrounded by a group of the Fathers stationed in Rome. Among these were the Provincial of the Roman Province and Father Vincent McCormick, former rector of Woodstock and of the Gregorian. Cardinal Maglione, Papal Secretary of State, who at the Pope's desire had called almost every day during the illness, gave the Apostolic Benediction just before Father General entered into his last agony.

The body was transferred late on the same evening to the chapel of St. Francis Borgia which is on the first floor of the Curia building. Visitors poured in during the next three days to view the frail remains of the man whose quick strength and simple wisdom had made him one of the pivotal forces in modern Catholicism.

On Thursday, December 17, the funeral Mass was celebrated in the Gesu before a large congregation. Eighteen Cardinals were in attendance. The Superiors General of many religious orders and congregations, bishops and archbishops of the Papal Curia and of numerous Italian dioceses as well as a large representation of the Roman nobility were present. Among the diplomats was the Polish Ambassador accredited to the Holy See. He had obtained special permission from the Italian Government to leave Vatican City for this occasion. The Mass, according to a custom dating back to 1600, was celebrated by the Most Reverend Martin Gillet, O.P., Master-General of the Dominicans. The music was a requiem composed by Monsignor Perosi and sung under his direction by the Sistine Choir.

After Mass the remains were born in a simple hearse to the Verano Cemetery for burial in the tomb of the Generals. On the journey from the church to the cemetery, the new Vicar-General, Father Alessio Magni, walked on foot behind the hearse. Father Gillet imparted the absolution surrounded by Dominican and Jesuit priests bearing candles.

* * * *

Father Ledochowski led the Society during an era of transition. Probably it would be necessary to go back to the first half of the Sixteenth Century to find a period to match our own for rapid and confusing changes brought about by gigantic national expansions and the resultant jealousies, by new conceptions, most of them anarchical, in science, in general culture, in social theory, in religious and philosophical speculation, while concomitantly the very existence of Western Civilization was threatened by internecine wars in Europe and the rapid rise of outside powers hostile to the Christian tradition. An ordinary person entrusted with the control of a highly complex and already ancient institution such as the Society of Jesus, would have thought that he had done well had he only preserved that institution in the old ways and so

guided it through the storm. Father Ledochowski did that, to be sure, but to do so was, it might almost be said, the by-product or resultant of his main endeavor.

Thus his policy was strikingly similar to the line taken by St. Ignatius in the period of his Generalate. Our founder, with the very ground quaking under him because of the suspicious hostility of highly placed officials about the Papal throne, and with a mere handful of priests at his disposal—all young and practically untried — instead of waiting to mature and strengthen his forces by repose, calmly sent his young men out to recover central Europe from heresy, to carry the Renascence (as much of it as would go into a college and a Collegiate Church) to the rising middle classes in the commercial centers, to revive theology in the Universities, decency and piety in the parsonages, and to bring the new found nations of Asia, Africa, and the Americas into the Faith. Now Father Ledochowski had no such prodigious undertaking to face. The ground had been broken. The stones laid by his predecessors, Ignatius and Aquaviva and Roothaan and the rest, still stood—the work of giants. But there was plenty of room for generalship—for wisdom and initiative. Father Ledochowski found the Society involved and stricken in the first World War. Hundreds of Jesuits lay dead upon the fields. Mission stations, stripped of men and resources, were slipping back into jungle. Colleges and residences had been burned or confiscated by the warring governments. The Society had no legal existence in a great part of Europe. Persecution to extinction had been let loose in Mexico and Russia. Father Ledochowski, true to the example of St. Ignatius, at once intensified the efforts of the Society towards the most vital, the most difficult, and hence the most generally neglected works of the priesthood. These seem to be found usually at the top and the bottom of the cultural scale, a circumstance which has led those who are capable of looking only one way to accuse the Society of catering to the wealth. The

evidence indicates that our General, at least, was as impartial as the sun.

It may be appropriate to begin with journalism, this being the first work to which Father Ledochowski had been assigned, and the only ministry besides government in which he had had much practical experience. As General he used his position to encourage this enterprise, one of the most vital of our times. He wanted a high quality of journalism and plenty of it. The growth in the number and popularity of our magazines answered his efforts. When Father Ledochowski took office the Society had 300 periodicals, at the outbreak of the second World War the number had risen to 1112. Naturally the Jesuit section was the feature of the recent Vatican Catholic Press exhibit.

Our educational work showed a similar vitality. On the eve of the first World War the Society directed about 10 universities, 26 seminaries for the secular clergy, 204 colleges or secondary schools, and 5 technical or business institutes. At the outbreak of the present war we had 26 universities, about 50 seminaries, about 600 colleges and secondary schools, and 100 institutes for vocational training, with a total student population of about 160,000.

At the other end of the scale Jesuit ministration to the victims and outcasts of society—to convicts, to patients in charitable institutions, to lepers, to the American Indians, the Esquimos, the abandoned infants of China, the low caste Hindus, the Negro—was carried on with an ardor which needs no elucidation from statistics or comment. *Si monumentum quaeritis, circumspicite!*

Support and enlightenment to the oppressed in the modern class struggle was one of Father Ledochowski's earliest endeavors. As editor of the Polish *Universal Review,* he threw his influence on the side of the worker, striving to lighten his burden, to guide his efforts and to protect his unsophisticated reason from the alluring fallacies of materialistic communism. A good

twenty years ago he was urging the American Assistency to found the labor schools and social institutes which at length have appeared among us.

The work of extending the Church by conversions produced some of our General's most striking enterprises. When the Holy See sent its mission into Russia during the famine years after the revolution, the resources and personnel were supplied almost entirely by the cooperation of the Society and particularly by our own Assistency. The spiritual harvest was great and one direct result of the mission, the entrusting of the Collegium Russicum in Rome to the Society, may one day, in God's providence, be the means of preparing the men who will endure the toil and shed the blood that will turn the Union of Soviets once more into Holy Russia.

The Oriental Institute, which is devoted to advancing the Sacred Sciences among the Uniat Churches of the Near East, was found by Father Ledochowski languishing and at the point of extinction. Under his care it revived and became, to use the words of the *Memorabilia,* "a fountain of learning and holiness where many members of the Eastern Church found refreshment."

A few years before his death, Father General began planning for the conversion of the Mohammedan world. With characteristic realism he declared that an effective apostolate in that quarter called for an extensive intellectual preparation—a grasp of the Mohammedan cultural tradition and of the present aspirations of Islam, as well as a sympathy for the people who live by that faith. Such a preparation was begun by many of our finest young men. It may be that the post-war period will see the beginnings of the actual apostolate.

Missions to the pagan world, to the nations which are rapidly emerging from tutelage and are perhaps destined within another hundred years to overshadow if not to dominate the present leading powers was another ministry pushed on by the far-sighted energy

of our General. The recovery of our ancient position in the forefront of missionary work is one of the most amazing achievements of the restored Society. The Vatican mission exhibit of 1925 revealed the Society's unquestioned pre-eminence. To what extent this accomplishment is due to the inspiration of Father Ledochowski is evident in the fact that during his term of office the personnel of Jesuit missions increased nearly 100 per cent. At the outbreak of the second World War the Society had a fifth of the pagan world within its mission territories. It had nearly 4000 missionaries working in 48 missions. Among its institutions for the betterment of the people it numbered 41 hospitals, 11 leper stations, 107 orphanages, 133 dispensaries. Education was carried on in 11 universities, about 60 secondary schools and colleges and many primary schools. The work was not only extended under Father Ledochowski but the organization of the work of recruiting man power and collecting means for the support of the missions was perfected by him. Only the veterans who have served under both the old conditions and the new will be able to describe the improvement.

The response of the Society to Father General's often repeated exhortation, "*Date et dabitur vobis,*" has been magnificent and so has been the answering blessing of Our Lord. The fortunes of the Maryland-New York Province, for example, since the days when it undertook the Philippines have often been remarked on. What may we not expect then for New Orleans which, despite its own internal needs, yet spares men for Ceylon. Or for persecuted Mexico which nevertheless maintains two missions—one for the Indians of Taramuhara and another in Anking, in Eastern China?

The apostolate among good Catholics is another field in which Jesuit labors have received orientation and stimulus from our late General. These souls turn to religious orders for help to lead a better life, to strive for perfection—though they may never have

put their aspirations into that particular formula. Here the Society offers them three great helps: the Sodality and its participation in the social, intellectual, and spiritual lines of Catholic Action, the League of the Sacred Heart which holds out in its purest form the highest stimulus to spiritual love and apostolic self-sacrifice, and the closed Retreat which reveals the intimate and searching consequences of the faith they must live by.

To religious and to secular priests the Society offers all this and in addition a fuller intimacy with the spirit of the Exercises as it is developed in our constitutions. It seems to have been Father Ledochowski's desire that the *operarii* in our residences should withdraw, as far as our commitments and the need of souls would allow, from ordinary parochial administration (where of necessity work on these higher planes is somewhat limited) and give themselves to the furtherance of the Sodality, the League, and the Ignatian retreat. To emphasize and to stimulate our work in these fields he established at Rome the Central Secretariate of the Sodality, and brought thither the Secretariate of the League. How the work of the retreat houses prospered under his encouragement is seen by their growth. In 1914 we had 29 such houses. In 1938, the number had grown to 104.

But of course it was not enough for our General to launch the Society against all these objectives, holy and proper to our vocation as they are. This was only the first and lighter half of his job. He had also to see to it that our men were properly trained for the work they undertook, and were sustained in the difficulties incident to each ministry.

Father Ledochowski believed in careful planning, or as the army calls it, staff work. For this reason he wished to divide provinces whose territory and numbers had grown unwieldy into more manageable units, and to surround each provincial with capable executive secretaries who would take over at least the routine business of such departments as education,

mission aid, the offensive against communistic activity and the like. In this he acted in strictest accordance with the constitutions where St. Ignatius insists that higher superiors should not be enslaved by the details of business but should be free to give their attention to broad questions of policy and to enriching the personal life of their subjects.

Another point of administration to which Father Ledochowski, guided by his practical common sense and indeed by the standard practice of every successful organization, turned his attention was a system of apprenticeship in our works. This system allows a man to acquire experience before he is harrassed by responsibility, to participate as a subordinate in any enterprise demanding professional knowledge or skill in handling human material before he is put in full control to make or mar. Father Ledochowski made provision for such a system in his instruction on *Recruiting and Preparing Men for the Works of the Society.* If this document seems to have borne too little fruit as yet amongst us, it may be that a full trial of the whole system will yet vindicate its superlative wisdom.

Our General's interest in securing proper training and good working conditions for his subjects may be illustrated from the regulations which concern teachers, in his instruction on education given to the American Assistency in 1934. First he brushes aside the old fallacy that religious may tolerate mediocre professional standards in view of the good which they do by keeping boys away from secular institutions. We are to run our schools at least as efficiently as our godless rivals. But this principle is not left standing in the vague. Teachers are to be adequately prepared. Apparently the General could not see the mirth in a certain old joke which asserted that one was sure never to teach the subject of his special preparation. The teacher is not left to fight alone. Competent guidance was to come from the keen educational specialists maintained solely for that purpose in executive positions. Stability in one subject and in one institution is

to be the normal expectation, in spite, presumably, of minor temperamental misadjustments between superior and subject. Libraries are to be useable collections of the pertinent books. Teachers are to associate freely with their fellows in the profession by means of active membership in learned societies. Those who have the precious gift of productive scholarship are to use the gift. They are not, beyond the bounds of necessity, to employ in the debating hall, the scene-room of the College theatre, or even in more sacred places, the time which might be spent in research and scholarly composition. Such writing ought customarily to be based on first hand sources, or at least show some originality in the mind of the writer. Even the teaching author is not bound forever to the horizon of the text book, within which *"Novi libri sine nova luce in lucem eduntur."*

Catholic theology in all its branches is of course the fundamental element in the Jesuit scholar's preparation. It furnishes the stand-point of his criticism of values and the norm to test all his findings. Father Ledochowski's efforts to stimulate the sacred studies of our profession were untiring and crowned with brilliant success. The faculty which he assembled at the Gregorian University and its two affiliates, the Oriental and Biblical Institutes, surely constituted the ablest instrument of instruction and research which the Society has ever possessed. The principal use for which this instrument was designed was, as we all know, the forming of able teachers who would bring to every scholasticate in the world the best scholarship existing in the Church.

Much of this work possibly will perish in this war but other provisions which Father General made for the studies of the scholastics are likely to be more enduring. When the Apostolic Constitution *"Deus Scientiarum Dominus"* and the implementing ordinations of the Sacred Congregation for Seminaries appeared in 1931, Father General saw the need of a revision of the *Ratio Studiorum* in the departments of philos-

ophy and theology. With the help of a commission appointed by the 28th General Congregation, he undertook this work and published the results as *Ratio Studiorum Superiorum* in 1941. The Prefect of Studies of our largest scholasticate thus writes:

> The New Ratio coordinates all the prescriptions of the Roman authorities, our own Statuta, the Code and our Constitutions in an intelligible plan of studies that preserves the best features of the Society's traditional system and yet takes advantage of the recent progress of ecclesastical studies in method and content.
>
> It rightly stresses principles more than procedure and thus endeavors to afford some measure of flexibilty and adaptability; yet it is specific enough to be operable.
>
> It has not been formulated "*in vacuo*" but aims at the solution of real problems, some of which are traditional. If its spirit and general plan are followed out, it should effect a broad and deep and currently practical preparation for the priesthood. Noteworthy is its insistence on scientific methods in teaching and study, on the stressing of modern and even regional problems in philosophy and theology and the discarding of obsolete quibbles.
>
> Though most of it should and doubtless will be retained, it is not final, nor is it presented as such. Certain points need clarification and emendation. In particular more provision for regional adjustments should be made.

Finally, or perhaps the word should be *primarily,* our General devoted himself to the task of keeping alive the spirituality characteristic of the Society. The evidence on this point is imposing. There are his letters on the virtues necessary to our existence as an Order, and on the heroic examples of sanctity to which our way of life has led. There was his great eagerness to encourage us along this way by soliciting so many beatifications and canonizations from the Holy See. Coming to detail, we find an outstanding monument to his faith in the spiritual leadership of St. Ignatius in the codification of our institute which followed the promulgation of the new Code of Canon Law in 1918. This codification, if the outspoken witness of many delegates to the 26th General Congregation is to be believed, was inspired and all but achieved single handed by Father Ledochowski. How well this

was done, that is, how admirably it affects a harmony of the principles of St. Ignatius with the spirit of government in the modern Church is demonstrated by the warm approbation given to it by Pope Pius XI. In the Apostolic Letter *"Paterna caritas,"* His Holiness declared that the privileges and exemptions from the common law of the Church embodied in the modern codification of our Institute met his warmest approval. "Because," said the Pontiff, "it is our conviction that the Society of Jesus will work more surely and more vigorously for the greater glory of God and the good of the Church, the more firmly it holds to all that its founder and father, led by the Spirit of God, put down as the distinguishing and characteristic features of the Order he established."

Father Ledochowski was anxious that during the period of formation, our scholastics should have the services of the best available spiritual fathers and retreat Masters. To secure the latter, Superiors were told to apply, outside their own Provinces, if necessary, for help. The matter has always been of fundamental and obvious importance, but the need was perhaps greater in our times. Certainly wear and tear in the spiritual life is accelerated and perhaps more radical in a period of restlessness and moral laxity and avowed cynicism such as the last quarter-century has been. There was another, a more subtle reason why spiritual direction during these years had to be as intelligent and well-informed as it was zealous.

The period between the two great wars produced some new and rigorous developments in the field of Christian spirituality. In 1919 at the request of Pope Benedict XV a course in ascetical and mystical theology was inaugurated at the Gregorian University. This initiative was imitated at other seats of learning in Rome and elsewhere. In 1920 the French Jesuits began their excellent *Revue d'Ascétique et Mystique,* following in this the French Dominicans whose *Vie Spirituelle* was a pioneer in the field. In 1926 the *Zeitschrift für Aszese und Mystik* appeared under the

auspices of the German Jesuits. All these reviews have won general commendation and have experienced no little influence. In addition there were during those troubled years many important publications of texts and manuals. The result of all this was a renewal of interest in ascetical and mystical theology and in the history of spirituality. It is evident that a man, as awake to movements of importance within the Church as Father Ledochowski was, could not neglect this resurgence.

Even if Father Ledochowski had not desired to influence the movement, he would have been forced to. Jesuit spirituality, which was considered by some to be too influential within the Church was trenchantly attacked during the period. Perhaps the best known of these critiques is that formulated in France by the brilliant stylist Henri Bremond. In numerous works, this learned ex-Jesuit expressed adverse views on Jesuit doctrine and influence which drew just as determined contradiction from several French Jesuits. From other quarters, less brilliant but more violent, attacks were made. In general it was maintained that Jesuit spirituality made too much of ascetism and too little of mysticism, that it was anthropocentric and not theocentric, and specifically that it had denatured prayer by making it entirely practical, that is, bent to the eliciting of good resolutions. Sometimes St. Ignatius was dissociated from his followers. It was stated that he had been misunderstood by them. At other times the spirituality of the saint and particularly of the *Spiritual Exercises* were not too gently handled. Many readers may recall a strange novel called *Brother Petroc's Return* which was written from this point of view.

The late Father General's part in the defense of Jesuit spirituality is at this early date hard to describe. However it was vigorous, prudent, and to a large extent successful. Within the Society, he took measures to prevent the spread of the false mysticism which lay at the base of many of the attacks. Moreover, he

worked quietly to eliminate whatever real aberrations from the spirit of St. Ignatius had appeared in the course of the centuries. In this he was greatly aided by circumstances. The publication, at Father Luis Martin's behest, of numerous documents which throw considerable light on Jesuit origins, notably the *Monumenta Historica Societatis Jesu* and *Epistolae et Acta* of St. Peter Canisius, made it possible to begin the elimination of various misconceptions which had gained currency among some of our good Fathers. In his letters, instructions, and responses concerning spiritual subjects Father Ledochowski was guided by the progress of historical scholarship in this field of early Jesuitism.

It is also noteworthy that Father Ledochowski in his eagerness to defend the Society's doctrine, did not make the mistake of resisting new movements which promised to be beneficial. Although some of the less important supporters of the liturgical movement were among the outspoken opponents of Jesuit spirituality and attacked it precisely as inimical to the Liturgy, the late General threw the weight of his influence into the scale in favor of the liturgical revival. One instance of this, and a significant one, is the fact that in his letter of July 2, 1934, *De cotidianis pietatis exercitiis.* he gives the Mass and Divine Office first and second places respectively. Because of this, the document has been regarded by many as crucial in the history of official Jesuit directives on prayer. But surely Father Ledochowski was using the very tone in which St. Ignatius speaks of Mass and Office in the Exercises and in his instruction to his first group of scholastics at Louvain.

Father Ledochowski received valuable support in his defense of Jesuit spirituality from Pius XI who was a sincere and convinced admirer of St. Ignatius and the *Spiritual Exercises.* On July 25, 1922, the Pope named St. Ignatius heavenly patron of all retreats in the Church, and on December 20, 1929, he issued the encyclical *Mens Nostra* which contains a

glowing commendation of the spirituality of the *Exercises. Paterna Charitas* may also be looked upon as an approbation of our late Father General's efforts to keep intact the true spirit of St. Ignatius and to vindicate its soundness.

If it is now recalled that practically all the points hitherto mentioned were matters of initiative, projects which had to be inaugurated on the margin of time left over from routine administrative work: the management of correspondence with Superiors, Consultors, and subjects who required special attention all over the world, the filling of vacancies of important posts several of which occurred every month, the reception of visitors who might be anything from Curial Cardinals, or Jesuit missionaries to group of pilgrims with a touch of curiosity to see the "Black Pope"; if we add to this the obligatory attendance at the long-drawn functions in which the Roman heart delights, we will see that our General had no mean capacity for work. If we then remember that as the Society prospered under God's blessing and her General's admisistration—showing an increase of nearly 60 per cent, while our enterprises tended to become more various and complicated, if we bear in mind that as the burden grew on the General's shoulders old age was creeping up and his strength waning, our wonder grows to something like awe at the man's tenacity. One of our Mexican Fathers has put the matter somewhat as follows: "The amount of work which went over Father General's desk was remarkable in no small degree. His letters and instructions circled the globe like the tides in endless succession, giving unity to government, decisiveness to plans, answers to questions, programs of action, light to the intelligence, fire to the heart, steel to the will. Think of nearly 27,000 Jesuits from Siberia to Australia, from Alaska to Cape Horn, and of a little room in Rome from which streamed the light that guided all their endeavors! The spearhead of the portentous campaigns sustained over every continent by the sons of Loyola was a solitary little

man, watching and issuing orders. A singular store of prudence, an inspired sense of actuality in handling affairs, a magnificent scope of vision adequate to comprehend the greatness of the Society and the destiny to which her Providence summoned her,—with these gifts our General led his order, with these he passes into history, with these he remains in the loving memory of his sons."

REQUIESCAT IN PACE

(*Continued from the last issue*)

FATHER CHARLES NEALE, S.J.

and

The Jesuit Restoration In America

LAURENCE J. KELLY, S.J.

The growth of the Church in this country at the turn of the eighteenth century was so rapid that the Holy See called for a division of the vast diocese of Baltimore. This division was foreshadowed in the Bull which placed Father John Carroll at the head of the diocese as its first Bishop. On April 8, 1808, Baltimore was raised to the rank of a primatial See and Archdiocese, with the Sees of Boston, New York, Philadelphia and Bardstown, Ky., as suffragans, and Bishops named for each. Dr. Concanen, O.P., was consecrated in Rome for the See of New York, but died before he could sail from Europe. The other three Bishops were consecrated by Archbishop Carroll in Baltimore in the month of October, 1810.

Right Reverend Michael Egan, a Franciscan, was Philadelphia's first Bishop. When, as a priest, he was attached to St. Mary's Church in that city, he had petitioned the Holy See for authority to establish a Province of his Order in the United States and to grant to Bishop Carroll the independent disposal of the Franciscan Fathers in their pastoral work. It was most probably Bishop Egan who proposed that the Bishops exercise unrestricted jurisdiction over all Regulars when Archbishop Carroll, his Coadjutor, and the Bishops of Boston, Philadelphia and Bardstown met in Baltimore after the Consecration ceremonies and on November 15, 1810 drew up a set of regulations for their common direction in the government of their dioceses. Article 5 of these directions reads as follows:

> When priests belonging to secular or regular Congregations have, with the consent of their Superiors, been entrusted with the care of souls, it is our opinion (*judicamus*)

that such priests ought not to be at the disposal of their Superiors and be recalled against the will of the Bishops.

Further on we read:

"Nor do we intend to insist on employing in the ministry such subjects as are really wanted by the said Congregations, or even to oppose the recall (by their Superiors) of the priests already employed in the ministry, provided such recall shall appear to the Diocesan Bishops absolutely necessary for the existence or welfare of such Congregations."

The Agreement drawn up and signed by the five prelates on that occasion contained eighteen articles or resolutions. They were not synodal decrees though they were frequently called such; nor were they meant for general publication but simply to establish a common policy of action for the Bishops themselves. A copy of article 5 was communicated to Father Neale who had now been for two years Superior of the Jesuits.

At once a controversy arose regarding the jurisdiction of the Bishops over their Jesuit subjects. For their claim to independent jurisdiction seemed to Neale to contravene not any *special* privilege of the Society (for such had not been restored to the Order in Russia, much less to the Americans) but the *general* privilege of Exemption granted by the Church to all Regulars as essential to their religious state and profession and to their immediate subjection to the Pope. He therefore wrote a protest to Archbishop Carroll on November 28, 1810, submitting that as Superior of the Jesuits he had "no authority to give up any right that would put the subject out of the power of his Superior, who must and ought to be the best judge of what is most beneficial to the universal or individual good of the members of his Congregation." As before stated, he did not allege any special privilege of the Society nor was he opposing a synodal decree (although this was later unjustly charged) but he was only affirming what he thought was the right and duty of any Superior of exempt Regulars in relation to his subjects.

The general law of the Church in regard to exempt Regulars who are assigned to the care of souls not of their own Order was at the time of Archbishop Carroll what it had been for centuries and what it is today; namely, that such Regulars should be presented to the Ordinary to be approved and invested by him with jurisdiction and faculties. In all that concerns their spiritual ministrations and in the care of the Church's temporalities they are subject to the authority of the Ordinary. In matters pertainings to their religious life and their work for their Order they are subject only to their Superiors. Bishops may not appoint ("call out") Regulars to the care of souls nor hold them in such ministry without the consent and concurrence of the religious Superior. Should a Bishop wish to have one of the Regular Clergy withdrawn from his pastoral charge, he need give no reasons for his wish to the priest's Superior. On the other hand the Superior of the Regulars is likewise free to withdraw one of his subjects without giving any reason for doing so to the Bishop. However, he is required to give due notice to the Bishop of his intention, and be prepared to supply another if possible for the one recalled, lest souls should be left without priests and sacraments. All this is almost a verbatim repetition of a declaration of Benedict XIV.

Archbishop Carroll, however, both before and after the partial restoration of the American Jesuits to membership in their Order, i. e. between 1805 and 1814, as from 1790 to 1805, claimed that the Jesuits were subject to episcopal jurisdiction exactly as were secular priests and enjoyed no privilege of papal exemption, with the exception perhaps of those who had come from Russia. In practice, however, he did not exercise such absolute jurisdiction, but was disposed to confer with the Superior when assigning Jesuits to the sacred ministry.

Father Neale, in making his protest against the claim of independent jurisdiction contained in the Bishops' article, probably argued as follows. If their

aggregation to the Society in Russia constituted the Americans true Jesuits, i. e. Regulars in the canonical sense, then they must possess the privilege of exemption assured to all Regulars by the Council of Trent and by Pope Benedict XIV in his Bull "Firmandis" of November 6, 1744; therefore, by reason of this general privilege their status must be that of religious priests directly subject to the Pope. For exemption from episcopal jurisdiction was not a privilege peculiar to the Society. But if the American Jesuits were deprived of that exemption their position in the Church was most extraordinary and anomalous, and the Bishops were right in claiming that their status was in no way different from that of seculars.

The Archbishop was not at all satisfied with the situation. After Father Neale's protest he wrote to the General, on May 25, 1811, seeking to learn by some authentic declaration of the Holy See the actual and legitimate status of the Society in this country since 1805 and so clear up the uncertain and doubtful ("incerta et ambigua") status of the American Jesuits. He insisted that the decree of Clement XIV had not been abrogated here as in Russia and the Sicilies by a special Brief. The Americans had been aggregated to the Russian province only by a verbal grant of the Pope which constituted them religious only in conscience and the internal forum; this, moreover had been the express declarations of His Paternity, and of his predecessor, Father Gruber. Consequently in externals such as priest ministry, the Jesuits should be subject to the Bishop exactly as the secular clergy. He was dissatisfied with the verbal process of restoration in America without public acts and documents to correspond. The Archbishop complained that while he was bound by his oath to the Propaganda to supply priests to the faithful, his right to call Regulars from the jurisdiction of their Superiors or move them as he thought necessary, was now questioned.

Father Hughes, too, called attention to the abnormal situation, that "an ambiguous divergence subsisted be-

tween the public and canonical existence of the Jesuits in Russia on the one hand, and on the other, the valid but private aggregation to the same of members outside that Empire."

Bishop Egan, writing to the Archbishop, October 11, 1811, distinguished between Jesuits sent to the mission from Russia and those in America merely aggregated to the Society in Russia. He admitted that the Bishops did not have the same authority over the former as over the Americans, i. e. to call them out of their Order for pastoral work.

It must be admitted that in the years he was Superior, after Father Molyneaux, Father Neale did not always confer with the Archbishop regard the transfer of Jesuits. There was at least one instance in which he withdrew Father Adam Britt from the German church in Philadelphia without supplying a substitute. When the Archbishop, already burdened by his episcopal duties, had to do parochial work besides, he asked to have Father Enoch Fenwick, Vice-president of Georgetown College, sent to the Cathedral in Baltimore as Rector. Six months passed before his request was granted and then only after he had made known how acute was his need. Father Fenwick was a great favorite of the Archbishop and remained at his post for ten years, i. e. until 1820, under three Archbishops.

However something can be said on Father Neale's side in the case. The Archbishop had more than once complained of the depreciation of the College and Father Neale was trying to supply it with officials and professors who could bring it up to standard. Moreover the Churches were located on the property of the Society which had to be administered by the Jesuits; consequently, the Superior logically thought that he was the proper judge of who could manage the property best while serving the congregations. This attitude may have played its part in leading the Bishops to pass the resolution that claimed practically independent jurisdiction over the Jesuits and other Regulars having the care of souls.

It might also be remarked in passing that, at the time of which we speak and for the next century to come, i. e., until June 29, 1908, the United States, the British Isles and Canada were regarded as missionary countries and were subject to the Congregation De Propaganda Fide. There was, during that time, no *cura animarum* nor parishes under pastors in the strict canonical sense of those terms.

Another point advanced here in favor of Father Neale, and with no little plausibility, is that he was actually in accord with the wishes of the Holy See in claiming for the Americans a status similar to that of the Russians, although the confirmation of this claim did not come until after the dispute with Archbishop Carroll. There is a well established probability that, several years before the restoration in 1814, the Holy See fully intended that the American Jesuits should enjoy the same rights as their brethren in Russia. Here are the facts which lead to this conclusion. As soon as Dr. Concanen, then in Rome, was named to the newly created See of New York, Archbishop Carroll wrote and asked him to obtain a Brief from the Holy Father that would establish the American Jesuits certainly and canonically. There is positive evidence that the Bishop did obtain some such favor, for His Holiness entrusted to him a document which was to be delivered to Archbishop Carroll in person on his arrival in America. This document was known to Father General Brzozowski who referred to it in a letter to Father Neale under date of May 31, 1811. The General assured him that when the Archbishop received it he would understand that the Jesuits in America were fully and canonically established in both the external and internal forum, enjoying a status equal to that of their brethren in Russia.

Unfortunately Bishop Concanen died in Naples when he was about to sail for America and the document never reached the Archbishop. One account was that it fell into the hands of enemies of the Society; another, that it was confided to a merchant at Leghorn, one of

the Filicci family, who had befriended Elizabeth Seton after the death of her husband and made possible her return to America with her children. But the document was never located again, and its loss at such a critical time was most unfortunate.

We are inclined to believe that Father Neale was technically right in presuming that his subjects, by admission into the Society through aggregation with the Order in Russia where thereby invested with the general privilege of exemption granted to Regulars when they made their vows. But he should have deferred to the authority of the Archbishop until further clarification of the situation could be obtained from the Holy See. Father General had, in fact, instructed him to do so, writing May 10, 1810, six months before the Bishops had adopted the now famous "Article 5." In that letter His Paternity explained the difference between the Jesuits in Russia and in America,—that the latter were religious as yet only in the internal forum, though he maintained that they could be ordained as true Religious, *titulo paupertatis*. He wished Father Neale to show the letter to the Archbishop. This was done and Father Neale reported that His Grace was pleased with it, except on the point of ordination. Even as late as April, 1811, the same explanation of the American Jesuits' position was repeated in another letter from the General to Father Neale. His Paternity wrote again, May 31, 1811, as already stated, expressing gratification that the Archbishop had shown a friendly disposition and added what has been said about the favorable Concanen document.

Nevertheless Father Neale could not be reconciled to the Bishops' regulation and the claim contained in it. He wrote to Father General March, 1811, that the Archbishop was claiming to send Ours "wherever he wished without consulting or getting the approval of the Superior." His Paternity replied that he had given no such authority as the Archbishop claimed. Father Hughes after reading Article Five said that it cer-

tainly implied what Father Neale complained of; but the good Father in justice to the prelates should also have made known the willingness they had expressed to adjust matters amicably with the Religious Superior. In fact, two months previous to Father Neale's letter of complaint, i. e. January 4, 1811, the Archbishop had written to him about the transfer of a Jesuit and trusted he would agree to it. From this and other evidence it is clear that the Archbishop did not translate into action the extreme stand expressed by the so-called Synodal declaration. He was sure there would be no trouble so long as he and Bishop Neale were dealing with Jesuit Superiors. But Father Neale was no doubt thinking of Bishop Egan and the other Ordinaries under whom the Jesuits would be placed.

Some of the European Jesuits in the Mission were disturbed by the tension between Father Neale and the Archbishop and wrote to His Paternity about the situation. On May 25 in that eventful year the Archbishop himself wrote a statement of the whole case to Father General and asked that another Superior be appointed who would be acceptable to the Bishops. Father General replied to the Archbishop September 8, 1811, expressing his regret that he and his suffragans had been so annoyed by the Superior's presumption that the Society in America had been restored to its right of exemption. For although the document delivered by the Holy See to Bishop Concanen had most probably contained such right of exemption, it had never reached the Archbishop and neither he nor Father General could act on it. Father General therefore humbly apologized and begged the Archbishop by his affection for the Society to placate the Bishops that they might not lose their friendship for the Jesuits. On the same date His Paternity wrote to Father Neale insisting that the verbal permission to aggregate Americans to the Society, given by the Pope to his predecessor, Father Gruber, did not establish the Society in the United States in the external forum to be recognized in a corporate, public manner, and con-

sequently that the Jesuits so aggregated still depended in most matters (ut plurimum) on the Bishops. In conclusion he exhorted Father Neale to show all respect and honor to the Bishops, citing the example of St. Francis Xavier in the Indies.

The Archbishop on receiving the explanation of the General on the status of the American Jesuits, requested Father Neale to write to his brethren and subjects and remind them not to sign S.J. after their name (one had begun to do so) and not to act in externals as Jesuits since they had been restored as Religious in the internal forum only. It would require a Papal Brief, not a mere verbal permission of the Pope to Father General, to restore them corporately and in both forums. Even such a Brief as was granted to Russia would not have the force of annulling the Bull of Clement XIV, nor would it be recognized by the Propaganda as having such force. Until universal restoration could be effected the Archbishop had his fears for those who were resigning all their real estate and personal property to enter the novitiate. Father Neale complied with the wishes of the Archbishop and accordingly addressed a circular letter to all his subjects.

One month later, October 4, the General granted the request of the Archbishop and appointed Father John Grassi Superior of the Mission and Rector of Georgetown College. He had been teaching at the College and had come to America in 1810. He had entered the Society in 1799 and made his noviceship at Calerno under Blessed Joseph Pignatelli who then sent him to Russia. Father Kohlmann would have been made Superior but for his position as Administrator of the Diocese of New York.

Father Brzozowski in his letter appointing Father Grassi also reminded him of the respect and obedience due to the Archbishop and Bishops and instructed him to give the Archbishop "a gentle explanation on behalf of Father Neale." Father Grassi received this letter June 18, 1812, and took office September 30. His first

reaction to the dispute between the Archbishop and Father Neale was to side with the former, but after some experience as Superior he came to side with Father Neale and his two brothers, "the Neale Party," as Father Hughes calls them. Father Charles was then elected a member of the Corporation on which he served for years with the two Archbishops.

We have said, when discussing the Papal document that was lost at the death of Bishop Concanen, that Father Neale was probably right when he assumed or presumed that the American Jesuits were established in the external forum at least to the extent of being exempt from episcopal jurisdiction. The same conclusion is borne out by another document, a Rescript of the Holy See dated November 10, 1813, and communicated to the Father General December 24 by Cardinal Severoli, Papal Nuncio at Vienna. It was in reply to a petition of His Paternity that the Sovereign Pontiff assured the Bishops and the Vicars Apostolic of England, Ireland, America and the Islands of the Aegean Sea of the true religious character of the Jesuits living in those countries and subject to the obedience of the General of the Society, whether wearing the habit of the Society or dressed as secular priests. They were entitled to receive Holy Orders as religious (*titulo paupertatis*), and they enjoyed the same standing (*privilegiis*) as did their brethren in Russia. The Jesuits in the Two Sicilies were not included in the petition as they had received a Brief July 30, 1804, similar to that granted to the Jesuits in Russia in 1801. The Rescript conveyed to the General through the Nuncio at Vienna, repeated and confirmed *verbatim* the petitions of His Paternity. Its authenticity was indisputable, and it was communicated to the Superior Father Grassi by Archbishop Carroll October 14, 1814.

This declaration of the status and rights of the American Jesuits was issued in the year before the Brief of Suppression was abrogated. Was this a new grant to the Jesuits outside of Russia or was it an

intimation of the existing status of these Jesuits according to the mind of the Holy See? We would incline to the latter opinion; for the Bull of Restoration was promulgated in Rome exactly nine months later, and reached the Archbishop only two months after he received the Rescript. But if it really had always been the intention of the Holy See to grant the Jesuits in England and America the right to ordination as religious and exemption from other jurisdiction than Papal, it is regrettable that this was not made clear to Father General, or that a Brief was not issued in 1805, similar to the one to Russia. This would have dispelled all doubt. And the American Government was more favorable to the Jesuits and to the Catholic religion than were the Czars.

Like the darkness before dawn there was no sign of what the new year was to bring forth when Archbishop Carroll wrote to Father Stone, Superior of the English Jesuits in January 1814, in a tone of discouragement about the ultimate restoration of the Society. He recalled again the restrictions placed on him and the other Bishops by the Congregation of Propaganda. The Bishops were enjoined not to tolerate the least violation of the decree of Suppression. Severe censure was imposed on such religious as would attempt to resume the practices and privileges of a non-existent religious order. They must therefore be subject to the general discipline of the other clergy, he argued, and must submit to the authority of the Bishops like secular priests. For wherever the Clementine Brief was in force, the Society did not exist "and to revive it, the same authority was requisite as for the creation and approbation of a new Order."

Certainly the Archbishop would have thought otherwise about the status of American Jesuits in his diocese if the Severoli Rescript, issued two months before he wrote, did not have to travel by slow stages from Rome to Vienna, Polotz and London and thence to Baltimore. The Society was no longer a non-existent Order and its members, wherever they might be, were

then as truly Religious as those in Russia, and this by authentic declaration of the Holy See.

Father Gruber when authorizing Bishop Carroll to name the Superior of the newly aggregated Jesuits told him to use the Jesuits "in such a manner as shall appear most beneficial to the advancement of Religion"; but when Father Neale complained to the General, albeit with some exaggeration, that the Archbishop was acting independently of the Superior in assigning Jesuits to missions, His Paternity denied that he had ever given him such authority, thus implicitly affirming the status of exemption defined by Pope Benedict XIV. Summing up the entire controversy between the Archbishop and the Superior, we believe it could have been avoided had Father Neale been less suspicious and more conciliatory. We believe, too, that his ultimate removal from office was due not so much to his insistence on the rights due to himself and to his subjects as to his manner of dealing with the Archbishop.

Pope Pius VII (Chiarmonte) was one of the best friends of the Society among all the Sovereign Pontiffs. Like his predecessor, Pius VI, he would have lost no time in restoring the Society had the opposition of the leaders of Europe been dissipated sooner. From 1809 he was a prisoner of Napoleon at Savona and was unable to act. However even his partial restoration of the Society in America in 1805 saved the Jesuit properties from falling into the hands of strangers from Europe or from being taken over by the Ordinary, or even from forfeiture to the State by escheatment proceedings. In fact such proceedings were actually being prepared as the older Jesuits who possessed the property gradually disappeared. Had the providential act of Pius VII been delayed until 1814 the only surviving members of the old Society in America would have been the two Bishops and Father Neale. In the Select Body of Clergy, represented by the Corporation, they would have been outnumbered and outvoted by the newcomers, twenty-seven to three.

Returning from Savona, Pius VII, on August 7, 1814, issued as his first act, according to his biographer, Cardinal Pasca, the Bull or Constitution "Sollicitudo Omnium Ecclesiarum," repealing the Clementine decree and restoring the Society throughout the world. On December 25 of the very next year the Society was expelled from the principal cities of Russia, and five years later from the entire Russian Dominions. In the meantime the General and his Curia took up their quarters in Rome. The Bull of restoration did not reach Archbishop Carroll until December 7, and as further evidence of his sincere affection for the Society the first thing he did after a hasty reading of the document was to send, by a special messenger, his original copy with his congratulations to the Superior, Father Grassi, at Georgetown, concluding with the words, "*Laudemus Deum et Exultemus in Eo.*" A few days later he wrote a long letter to his old friend, Father Plowden; saying that this act of the Sovereign Pontiff had diffused the greatest sensation of joy and thanksgiving, not only amongst the surviving and new members of the Society but also all good Christians who have any remembrances of their services, or heard of their unjust and cruel treatment and have witnessed the consequences of their suppression."

(*To be Continued*)

SOLDIERS' CHRISTMAS, 1942

A Recent Letter

FROM

Chaplain S. J. Meany, S.J.

Territory of Hawaii

December 25, 1942

Dear ———

It is so long since I have written a real letter that I do not know just where to start. And that gives the cue, because my real reason for starting this is the fact that the last few days have actually given me something to write about. So, let's start with the last few days, the days before Christmas.

About two weeks before Christmas there was a meeting of USO directors and chaplains held in the largest town here, the subject of the meeting being a program of Christmas carols for the soldiers. I attended this meeting riding in style, on the front seat of a 3/4 ton truck, with all my baggage in the body of the same. The baggage consisted of two trunks (foot lockers, to the Army), one field desk, one typewriter, and a bedding roll. The reason for carrying all this along with me was that I was just moving to take over the chaplain's duties with a unit that had been without the services of a chaplain for some time.

So, at the meeting we lined up all the choirs in the neighborhood, and certain choirs were assigned to each chaplain. To my lot fell four choirs in the sector guarded by the unit I was going to live with. I arrived at the new location on a Friday evening, spent most of Saturday riding over bumpy, muddy roads with a Major who was inspecting back trails; and believe me, we found them. Then back to headquarters to

arrange a Sunday schedule of Masses. The Masses? First, 7:30 at a camp "up the road a piece"; the only place for Mass was in the recreation room, so we chased out several soldiers who were shooting pool, set up the altar on a side table, and the men knelt around the pool table to hear Mass. Then 9:00 "down the road a piece." It had started to rain by that time and Mass was said in a tent dripping at one end, the altar being a mess table. Then off for a real ride of twenty miles or so for 10:00 o'clock Mass. This time the chapel was a room used as an Army office, and the altar was one of the office tables.

. . . But to get back to the Christmas carols . . . In my Sunday travels, I also called on four ladies, the leaders of the choirs that were to sing the carols for the soldiers, Mrs. Rodriguez and Miss Reposo, leaders of the Catholic choirs, and Mrs. Williams and Mrs. Mahikoa, Protestant choir leaders. They all agreed to have their choirs ready on the Monday before Christmas. So, on Monday, the 21st, Army trucks called for the singers at the appointed places, carried them to various camps where they sang their program of "Silent Night," "Come, all ye faithful," etc. The same was done on the three succeeding nights, so that all the soldiers in this area heard the Christmas carols, and just loved it.

On each of the nights of the 22nd, 23rd, and 24th I accompanied one of the trucks, so that I was out with three of the groups; in fact, on Christmas eve I spent some time with two different choirs, so that I had a chance to hear all four groups. And they were really good. We would drive them down the dirt road in the dark, draw up at some isolated post, and tell the guard that we had come to sing some Christmas carols. Then the soldiers would gather around, with a far-away look in their eyes, and listen quietly until the last note,—and always thank us profusely when it was over. Our last stop one night was at a shack at the end of a long dirt road. I jumped out of the jeep in which I was riding and answered the guard's chal-

lenge with "This is Chaplain Meany with a truckload of singers who want to sing you some Christmas songs." "Well, sir, they are all in bed, but I'll get them up." So, the eight soldiers on this lonely outpost gathered around on the little front porch of the shack while the singers caroled "Silent Night" and "Little Town of Bethlehem" under the light of a bright Hawaiian moon.

That night one of the soldiers came up to me just as I introduced myself and said, "Did you say Chaplain Meany?" "I did." Well, Father, my name is McMahon and I come from White Plains. Do you say Mass around here?" . . . So, this afternoon (it is now the 28th of December) I went back to that outpost to say a 4:30 p. m. Mass which was attended by McMahon and two other Catholics out of the eight soldiers there on that post. After Mass I had supper with the group; one of them was from Bound Brook, N. J.; one from First Ave. and 17th Street, N. Y.; another from "the South" (South Brooklyn). Supper was brought at 5:00 p. m. by the mess truck from the nearest kitchen. So I extracted my mess-kit from my field bag and held it out for what the driver had to offer: roast pork, carrots and peas, french fried potatoes, pickles, bread, jam, canned pineapples, coffee. Not bad for a picnic supper!

And I sat on the front porch and ate my supper, looking down on the broad Pacific just below us. That is, I sat there until (but I must not mention the weather), so then I went into the shack and sat on a cot to finish eating. And after supper the men offered some more dessert of their own. Turkish candy offered by a Jewish lad from Hinsdale Street, Brooklyn, and hard candy offered by another. During supper they spoke about the Christmas carols of four nights ago. "You know," said the Sergeant, "You had to get us out of bed to hear the carols, and then when you left we sat up for hours singing." "Sure," said another, "We had been feeling sort of blue; we thought they forgot us." That is what you might define as oc-

cult compensation. It was funny that night to watch one of them; as soon as the carols started he grabbed the phone and connected with another outpost; then he held the phone in front of the choir and yelled into the phone, "Hear that?" "What is it? It's the angels singing. How do you like it? Ok, huh?"

Well, on Christmas Day I started off with Midnight Mass for Captain "Aug" Fragala and his "Fighting Quartermaster" outfit from Brooklyn. And did those fellows do things up right! They had a beautiful altar set up in the gym where they were living; the altar was banked with poinsettas and palms. The basketball basket right over the altar was transformed into a basket of flowers surmounted by the legend "Merry Christmas" done in cotton and green leaves. They borrowed an organ and did "Silent Night" etc. in four parts. It was a most satisfactory beginning for a Merry Christmas. After Mass I brought Holy Communion to a Lieutenant in the neighboring hospital who was suffering from a very painful leg injury. And then back to bed in Captain Fragala's quarters. At 7:00 a. m. I was off to say an 8:00 o'clock Mass some twenty miles away; then 10:00 o'clock Mass another twenty miles away, at which one soldier received his First Holy Communion. Then back to headquarters for a General Service for the non-Catholics in the vicinity.

I spent the afternoon riding the waves on a blown-up mattress-cover at the gem of a beach not far from here. Yes, it was a very nice Christmas. Happy New Year to All!!!

POLISH CATHOLICS IN RUSSIA

The following communication has recently been received from a Polish source within Russia.—Ed.

The Polish-Soviet treaty of July, 1941, promised to the Poles who had been deported to the USSR after September, 1939, full religious liberty. This situation has been established properly only for the Polish Army in the USSR where, on the basis of a formal agreement with the Government of the USSR, a chapel with religious service was set up in all the divisions of the Army. All the priests who were in Russia after the amnesty were at once placed on the list as military soldiers. When a portion of the Polish army was evacuated to Iran in April, 1942, 18 chaplains left the USSR. Eleven priests work for the civilian population. It has been impossible to organize services for the Polish deportees who are said to number anywhere from a million and a half to two million (of which 400,000 are already registered and organized.) Religious care has been organized for the civilian population under the heading of "religious care for the relatives of the soldiers." These eleven priests are, like the chaplains, under the jurisdiction of the Head of Religious Affairs for the Armed Forces of Poland in the USSR.

Not all the priests deported in Russia after September, 1939, have been found, and we must expect to discover further new priests, and to hear of the death of those who have not yet been freed from prison or from camps. Seventeen boxes of supplies have arrived in the USSR: field altars, little crucifixes, beads, medals, mass-wine, altar-breads have been allowed through. On the other hand, breviaries, missals, prayer books, all pictures and books or religious papers come under the censorship of the Commissariate for Foreign Affairs and, according to the decision of the censors were either confiscated or sent back.

Religious care for the civilian population can only be had in a private manner. Local officials can easily stop the clergy from bringing together and organizing the Polish civilian population and, owing to the local situation concerning the separation of Church and State, they may either wash their hands of everything, or make difficulties whenever they feel they should. The optimistic propaganda about religious tolerance in the USSR, especially as spread by certain Poles and, at times, by representatives of the Catholic Church is very difficult to bear by the priests who are in Soviet Russia.

The 110 (or so) priests who belong to the Archdiocese of Mohilev, and the diocese of Saratov, who were in the USSR ever since 1917 are still in prison, concentration camps, or distant places of exile, all of them.

(Concluded from the last issue)

AN APOSTLE OF EUROPE

FATHER JAMES LAYNEZ, S.J. (1512-1565)

CHARLES W. REINHARDT, S.J.

VI

Provincial of Italy

The Council was scarcely suspended when Ignatius appointed Laynez Provincial of Italy. Laynez begged to be relieved of the responsibility, pleading poor health and stating that he himself had scarcely learned to obey. Ignatius was firm and Laynez accepted the position. As in every other undertaking, he threw himself into his task and did it thoroughly. Genoa became his headquarters. Besides negotiating for a college he lectured in this thriving commercial city on moral questions of justice. So powerful were his sermons against usury that one of the greatest commercial centers of the age was moved to action. All the business books of the commercial houses were submitted for inspection to a commission of canon lawyers and moral theologians, and the State enforced restitution. His Lenten sermons were rewarded by from 1000 to 2000 gold florins to be used for widows, orphans, and the poor.

In his provincial visitation, Laynez first went to Basano and Trent to arrange for the foundation of colleges of the Society, thence to the colleges of Padua, Venice, Ferrara, and Bologna. He looked into and regulated domestic discipline, parish work, and the curriculum of studies. Without neglecting the administration of his Province he found time to minister to the Court and people of Florence at the request of the Duchess Eleonora.

Ignatius meanwhile keep his approving eye on Lay-

nez' superb administration. He watched Laynez' selection of professors especially. At Rome professors were needed to staff the Roman and German colleges. It seemed to Laynez that as soon as he had placed a man in his proper position on a faculty, Ignatius would summon the man to Rome. This was too much for Laynez, and he wrote a letter to Ignatius telling him that he himself also needed men. Receiving no answer he wrote a more vehement letter which drew a sharp reply dictated by Ignatius to Polanco, reminding Laynez, among other things, that the good of the whole Society came before his Province of Italy and that Ignatius was still General. This brought tears to the eyes of Laynez, who rarely wept. Writing to Ignatius he asked for a penance, and to be removed from all positions of trust and even from preaching and literary pursuits. The letter is a model of humility. Ignatius then commissioned Laynez to write a summa of theology for use in Jesuit schools. Unfortunately the opus was never completed, due to the press of other business.

In the meantime the Duchess of Tuscany wished Laynez to be created Archbishop of Florence and then of Pisa. Cognizant of this, Laynez quickly sought permission to leave the Court and to go to Genoa on provincial business. The Duchess acceded at first but then withdrew her permission. This only complicated matters between Ignatius and the Council of Genoa which was petitioning for Laynez. Finally the Duchess agreed and Laynez arrived at Genoa on October 9. After successfully negotiating for and witnessing the opening of the College, he resumed his apostolic work in Genoa. Meanwhile the Duchess repented of her loss and wrote letter after letter to the Pope, and to the ecclesiastical and civil authorities of Genoa, demanding Laynez' return to Florence. Genoa was just as persistent in its refusal to permit Laynez' departure. Pope Julius III solved the situation in January 1555, by summoning Laynez to Rome to undertake a mission to Germany.

Pope Julius III had finally promised Charles V and his brother, Ferdinand, King of the Romans, to send a Papal Nuncio to the Imperial Diet to be held at Augsburg in the Spring of 1555. Cardinal Morone was selected as Nuncio and his theologians were to be Laynez and Nadal. No sooner had they arrived in Augsburg than Julius III died, on March 12, 1555. Morone and Laynez hastened back to Rome while Nadal remained to make a visitation of the houses of the Society in Germany.

On April 10, after a four-day conclave, Cardinal Cervini was elected Pope Marcellus II, and immediately selected Laynez as his theologian. A few days later Marcellus died and Cardinal Carafa was elected as Paul IV on May 23. The new Pontiff was determined to elevate Laynez to the Cardinalate.[85] To accustom him to his future surroundings Paul IV commanded Laynez to live at the Vatican and to work on the reorganization of the Apostolic Dataria. Laynez obeyed and stayed one night but returned to the professed house of the Society the next day, leaving a note behind saying that he did not possess there the books which he needed nor the men from whom he usually sought advice. It was common knowledge in Rome that Laynez was to be created a Cardinal. The dignity, however, was averted when Paul IV saw how disturbed Laynez would be. Paul was a determined man himself and perhaps appreciated the quality in others. At any rate he took pity on Laynez and gave up the idea on the very eve of its fulfillment.[86]

VII

Successor To Ignatius

St. Ignatius died on July 31, 1556 without nomin-

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[85] Pastor, *op. cit.*, vol. XIV, p. 248; *Monumenta Ignatiana*, Series I, X, pp. 310 ff., p. 419.

[86] Orlandini, *Historia Societatis Jesu, pars prima sive Ignatius*, Antwerpiae, 1620, bk. 15, no. 7.

ating a Vicar-General. On August 3rd, three days after the Saint's death, the professed Fathers at Rome convened and elected Laynez to be Vicar-General. Laynez was at the moment very sick. The doctor, fearing a relapse, forbade the Fathers to inform Laynez of his election until August 6th. Upon hearing the news Laynez groaned and told them they imposed a burden on an unfit man and on one hardly alive. He then ordered Polanco and Christopher Madrid to carry on the government of the Society until he recovered his strength. Polanco was to send letters to all the Provincials announcing the death of Ignatius, the election of Laynez, and the General Congregation which was to convene, if possible, in November to confirm the Constitutions and to elect a General.

Meanwhile Laynez presented himself before Pope Paul IV to inform him of his election as Vicar-General. The Pope was friendly at first, but his tone and expression soon became menacing. He told Laynez that he was not pleased with some things in the Society and that he had the power to undo what preceding Popes had done. Laynez left him with the feeling and hope that he would get over whatever was annoying him.

Difficulties then arose in connection with the proposed General Congregation, which had to be postponed twice; the first time until Easter of 1557 and then, until June, 1558. The Spanish fathers were forbidden by King Philip to leave Spain for Rome because of difficulties between Paul IV and himself. Laynez represented the difficulties to the Pope and explained why the General Congregation had to be convened as soon as possible and why it should be held in Spain. The Pope was very agreeable and told Laynez that he was about to negotiate with Philip for peace in order to help the Society.[87] The Pope listened to Laynez' reasons for the transfer of the Congregation to Spain and told him that he would give him a deci-

[87] *Epistolae P. Nadal,* II, p. 14; Astrain II, p. 11.

sion in a few days. When Laynez later sought an audience he was refused admittance. Finally on June 20, 1557 he forced an entrance and met the Pontiff walking through one of the halls with some friends. Laynez was snubbed without a sign of recognition. Meeting two Cardinals, Laynez asked them to see the Pope for him and ask what his decision might be. They returned shortly with three curt orders: 1, Bring all the Constitutions and rules of the Society for inspection; 2, Surrender all pontifical documents relating to the Society; 3, Submit a list of all the Jesuits then resident in Rome and forbid any of them to leave the city.

Laynez was bewildered, especially when he discovered that all the trouble had been caused by Nicholas Bobadilla, one of the first members of the Society. Bobadilla was a spirited individual who had done good work in the Society but who, on a few occasions, had needed the curbing hand of Ignatius. He possessed what he called "unrestrained charity" in opposition to straitened norms of rule. Seeing that the congregation was necessarily postponed he had taken it ill that all power was vested in one man. First he started a whispering campaign and soon openly maintained that the Society ought to be governed jointly by the surviving founders whose names appeared on the Papal documents. He drew others to his view: Frs. Broet, Simon Rodriguez, Viola, Adrianus Adriani and Pontius Cogordan. The last named secretly wrote a pamphlet which was given to the Pope by two of his Cardinal friends. This pamphlet stated that Laynez and the other Fathers urged the permission to go to Spain because they intended to elect a General to their own liking and to alter the Institute as they pleased while away from the Pope's watchful eye.

Laynez ordered prayers and fasting throughout the Society and asked Bobadilla and Cogordan to keep to their rooms. Here they wrote letter after letter to Cardinals and friends defending their position. Laynez was made aware of this.[88] Father Nadal wrote a mas-

[88] Saccini, *op. cit.*, Bk. 1, no. 78.

terful refutation of Bobadilla's arguments and soundly rebuked his self-seeking. Bobadilla then insisted on a judicial trial before Cardinal Capri, the Protector of the Society. To this Laynez gladly acceded. On August 9, Capri decided that the government of the Society was to remain in the hands of the Vicar but that he should take no important step without asking counsel of the professed Fathers. Bobadilla next appealed to the Holy See and it was necessary for Laynez to appear before Paul IV to answer the sinister charges made against him. The Pontiff listened to Laynez' explanation and to his request that for the good of all concerned, a Cardinal be designated in the name of His Holiness to investigate the entire affair. The Pope named Cardinal Alexandrino, O.P., the future Pius V, who conducted the investigation in the professed house to keep it from becoming public knowledge. Bobadilla and Cogordan were first heard and then all the professed Fathers. Bodadilla was condemned and asked to recognize his error. He requested permission to go to Foligno and Laynez gladly allowed him to go. He later did excellent work for souls, as if nothing of this sort had ever happened.

In the meantime the Constitutions were under the fire of investigation but emerged without the change of a single word. The Pope, however, refused to allow the General Congregation to be held any place other than at Rome. This finally convened on June 19, 1558. The Constitutions were confirmed and Laynez was elected General, by a vote of 13 out of 20, on July 2, 1558. On July 6 all the Fathers attending the Congregation were graciously received by the Pope who approved the election of Laynez, praised the Society and rejoiced over its rapid growth.

The Congregation then decided to have the Constitutions translated by Polanco into Latin and to appoint a commission to clarify any obscurities. The Latin version was to be the official text, which only a General Congregation could modify. In this first General Congregation the Society was divided into four Assist-

encies: Portugal (India, Brazil and Ethiopia), Spain, Italy, and the North (Germany, Flanders, France).

New difficulties arose for Laynez and the Congregation when Paul IV reversed some of his former decisions. He now insisted that the Congregation introduce into the Society choir and a three year Generalship. Heated words passed between Paul IV and Laynez over the question, but the Society conformed to the Pope's wish. It may be noted that these two wishes of the Pope were never inserted into the body of the Constitutions and had weight in Canon Law only as long as the Pope lived. Hence, at the suggestion of Cardinals versed in Canon Law, these clauses were abrogated during the period between the death of Paul IV and the election of Pius IV,—an action which the new Pontiff approved when he ascended the Papal throne.[89] Although Laynez tried to resign as General after three years, neither the Pope nor the Society would accede to his desire.

During his Generalate, Laynez created new Provinces, set old ones in order, and decreed the suffrages for the dead which are still offered in the Society. During the trials facing the Institute itself he commenced the custom of saying the litanies in common. He ordered that a necrology be kept for each Province. His letters to the missioners in India and Brazil, as well as his instruction for the guidance of Fr. Gonçalvez, the tutor to the future king of Portugal, are famous. Due to the rapid increase of the Society and the varied nationalities entering its ranks, Laynez was fearful lest the spirit of Ignatius be lost. To avert this he arranged to have the provincials and rectors select from their provinces and houses youth who showed special aptitude in any branch of learning and to send them to the Roman College. Here Laynez gave conferences on the Constitutions, the rules and spirit of St. Ignatius, and prepared what he considered firebrands of Ignatius to spread his spirit throughout their different provinces. Thus Laynez and Rome became the

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[89] Pastor, *op. cit.*, XIV, p. 257. Sacchini, *op. cit.*, Bk. 3, no. 30.

soul of the Society of Jesus. In his letters to the Provincials Laynez insisted that he did not and could not know the capabilities of all his men, hence it was up to them to let him know each individual's abilities. He begged for men to offer themselves as perpetual teachers in the lower grades of Jesuit schools and promised to send any to the missions who asked to go, although he would not guarantee that they would be sent to the mission for which they volunteered.[90]

Jesuit confessors were urged to counsel frequent Communion but only to permit daily Communion if they were sure of their penitents' dispositions.[91] During all his work in governing the Society Laynez found time to continue his preaching. Twice during the year 1559 the Jesuit Church was enlarged to accommodate his audiences. Partiality played no part in the government of Laynez. He dismissed his brother, Christopher Laynez, who seemed to be touched with *wanderlust.* Christopher was admitted again under Borgia out of consideration for his brother, but later was also dismissed by him. Claude Aquaviva again received him into the Society, before he died. Laynez wrote a scathing letter to his brother-in-law who complained because Laynez would not use his connections to get him a position.

During his generalate Laynez was in constant consultation with Paul IV and Pius IV on affairs of Church reform. After Paul IV exiled his many relatives from Rome and ousted them from positions of trust, he turned to Laynez to draw up the plan for his reformed government of the Papal States and Rome with the intention of alleviating the sufferings and burdens of the people and of reforming morals. Laynez' plans were often incorporated verbatim into the Papal decrees.

The conclave following the death of Pope Paul IV was long and stormy. Otto Truchsess, Cardinal of Augsburg, recalling the remarkable talents of Laynez

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[90] Sacchini, *op cit.*, Bk. II, no. 92.

[91] *Ibid.*

resorted to the ruse of sending for him to solve a question of conscience, as the Cardinal put it. Laynez came and was admitted to the Cardinal's stall. Upon seeing Laynez the other Cardinals seized upon him as the God-sent solution and asked if he would accept the Papacy if elected. Laynez just looked at them, rushed out, and practically ran the whole way back to the professed house.

Cardinal de'Medici, the uncle of St. Charles Borromeo, was elected as Pius IV, and immediately took the Society under his protection. Laynez explained to him the straitened financial circumstances of the Roman College and the difficulties the Jesuits were having in obtaining degrees for their students because of the opposition of the various universities and religious bodies. Pius IV became the protector of the Roman College, but he had to seek elsewhere for means to endow it since Paul IV had left the Papal treasury empty. Two Bulls were issued at Laynez' request conferring and confirming privileges for the Society; among these were the freedom to found new houses and the right to confer Papal degrees on the students attending Jesuit schools. Pius IV used the Society on various missions in Ireland, Scotland, and Egypt. Laynez was consulted constantly on Church reform, and it was he who drafted and insisted on the Canon concerning duelling which exists today in the new code of Canon Law. He worked on the endless task of revising the Index of forbidden books and at the request of the Pope and various bishops wrote treatises on the proposed reopening of the Council at Trent, on simony, pastoral duties of bishops, and on ursury, taxes, and indulgences.

In 1561, the scene of Laynez' labors shifted to France. There the Huguenot minority under the political leadership of Margaret of Navarre and Prince Condé and the spiritual direction of Beza and Peter Martyr, were fast gaining control of the key-positions in the government of the regent and Queen-mother, Catherine de'Medici. The preponderantly Huguenot

parliament of Paris had continually refused to register the Royal decrees officially admitting the Society of Jesus into France.

When Pius IV failed to prevent Catherine de'Medici from holding the proposed meeting between Catholics and Protestants, he decided to send to France a legate extraordinary to use his influence in checking any drastic measures which might ensue from this Colloquy. Chosen for this mission was the Cardinal of Ferrara, Ippolito d'Este. The Cardinal accepted the post only on the condition that Laynez accompany him as his counsellor and theologian. Unwillingly Pius IV parted with Laynez. Salmeron was appointed Vicar-General in Laynez' absence and Polanco went with Laynez in the capacity of secretary. Leaving Rome on July 1, 1561, Laynez started out for France and arrived in Paris on September 18. His zeal in trying to save France from the Huguenot menace knew no bounds. At the Colloquy of Poissy he shamed the Queen of France, Catherine de'Medici, who burst into tears when he told her to stick to her vocation as a ruler and to leave heretics to the theologians and to the Council of Trent.[92] He then turned to Theodore Beza and Peter Martyr and administered them a sound theological thrashing. By demonstrating to the Queen the uselessness and danger of yielding to and conferring with heretics, he stiffened her opposition for a while. He preached to the people of Paris in Italian until his French, which he was practicing in conferences to nuns, became intelligible. Bishops, Doctors of the Sorbonne and priests were lectured on their duty to the Faith and to France, and they were presented with a well-worked-out program to combat heresy. Even Prince Condé was approached by Laynez and almost won over by his frankness.[93] Jesuits were sent through France, laying foundations for future colleges and preaching against Calvinism. The special

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[92] Sacchini, *op. cit.*, Bk. X, no. 201 ff.

[93] *Ibid*, Bk. V, no. 213.

object of their attention was the children whom they instructed in their Faith. When Laynez departed from France to take his place at Trent, he left the Faith there in a healthier condition.

VIII

Laynez and Trent—Final Phase

While Laynez was helping to save France for the Faith, the Council of Trent had reconvened and commenced functioning. At the urgent command of the Pope to attend the Council he took his leave of the French court at Paris on June 8, 1562.[94] His journey through Flanders and Germany was like a triumphal march, for he was fêted in every city on the way. Taking leave of Fr. Jerome Nadal at Tournai, he proceeded to Brussels with Fr. Polanco, where he conferred with Cardinal Granville and the other counsellors of the Spanish Netherlands concerning the obstacles placed by the heretics in the way of establishing the Society of Jesus in Flanders. He also renewed his acquaintance with his former penitent, Margaret of Austria, the Duchess of Parma, who was ruling the Netherlands as vice-regent for her brother, Philip II of Spain. At Antwerp, the Spanish and Portuguese merchants met Laynez in a body and begged him to send them preachers and confessors of their respective nationalities. The faculty of the University of Louvain received him royally and accompanied him a day on his journey. Cologne, Trier, Mainz publicly welcomed him. At Augsburg Ursula Fugger embarrassed him with her generosity. From Augsburg he journeyed to Ingolstadt, and thence to Munich and Innsbruck.

The legates of the Council were awaiting his arrival at Trent with great impatience; and a messenger was dispatched asking him to hurry. Laynez arrived

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[94] *Monumenta Lainii,* M.H.S.J., vol. VI, p. 333.

at Trent on August 13, 1562.[95] Laynez then took up his lodging in some small rooms prepared for him by Salmeron and John Covillon who were already at Trent.

Before he could take his place among the Fathers of the Council an embarrassing situation arose. The Master of Ceremonies had assigned Laynez a seat among the Generals of religious congregations of priests, or as they were called, clerks regular, immediately in front of the Generals of the older Orders of friars or brothers. These gentlemen protested Laynez' right to sit among them, claiming that their Orders were older in origin than the Society of Jesus and that when they met in Rome, Laynez always spoke after them.[96] Laynez had spoken after them in Rome but only because he was not General of the Society when those meetings were held. He was then but a simple theologian. Laynez did not wish to make an issue of the affair; consequently he informed the Master of Ceremonies that he was willing to take the last place on condition that the Society was recognized as a religious Order of clerks regular confirmed as such by the Holy See. The legates requested Laynez to absent himself from the meetings of the Council until they had settled the dispute. Finally a novel but satisfactory arrangement was hit upon—as we read in the diary of the Master of Ceremonies

> On Friday, August 21st, the congregation met at the 12th hour, whereat was present Rev. Fr. James Laynez, General of the Society of Jesus. To settle the controversy about precedence among the other Generals, at the command of the legates, I assigned him a seat on the left side of the church behind the last of the bishops, without hurting the feelings of the other Generals etc., for the other Generals were sitting immediately behind the abbots who in turn sat in back of the bishops on the right side of the church. These Generals said that they did not wish to yield to the General of the Jesuits as it was a new religious

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[95] *Braunsberger* III, p. 472.

[96] *Monumenta Lainii*, M.H.S.J., Vol. VI, pp. 358-361; 382-383; 483.

> institute. Others, indeed, said that the order of the Jesuits was of the Order of St. Peter and that the Jesuits are secular clerks and for that reason ought to precede other religious orders. This was their dispute, despite the General of the Jesuits, in whom there was no such self-seeking; rather, he wished to sit in the last place.[97]

Such was the fact. However, rumors were later circulated that Laynez through self-seeking had forced the legates, against their will, to assign him a place to which he had no right. These rumors were spread throughout Germany by some whom he had worsted at the Council and even reached the ears of Ferdinand and the Duke of Bavaria.[98] These false accusations evoked a letter to all the faithful from the legates of the Council in defense of Laynez.

When Laynez arrived at Trent the question of the Sacrifice of the Mass was under discussion. Late on August 26 Laynez rose to speak. Since the Legates judged that the remaining part of the afternoon was too short for his discourse, he was asked to wait until the following day.

No one was absent from the meeting on the morning of August 27 for no one wished to miss what he had to say. He commenced to speak from the place assigned him behind the bishops but the legates could not hear him at such a distance. He was asked to come up and speak in front of them, but now the bishops could not hear. When the Fathers began to leave their places and form a circle around Laynez, the Legates told him to stop until a pulpit could be placed between them and the bishops so all could hear. Laynez' friends viewed this scene with misgiving and they were heard to say that they hoped his discourse would justify all the trouble. He surpassed even their expectations.[99]

Unfortunately we do not possess the exact words of

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[97] *Conc. Trid.* II, pars secunda Diariorum, p. 561; VIII, Ehses, p. 773.

[98] *Monumenta Lainii,* VI, pp. 362, 469, 485, 514, 530, 543.

[99] Braunsberger, *Epistolae Canisii,* Trent, August 30, 1562. pp. 476-477.

this speech but we have two summaries, one by Massarelli and the other by Paleotti.[100] Laynez proved that Christ offered a real Sacrifice at the Last Supper. This sacrifice was propitiatory because it was the beginning of the Passion and of the Sacrifice of the Cross. This is interesting to note in view of the present discussion of the oneness of the Sacrifice offered at the Last Supper and consummated on the Cross.

Those Fathers who maintained that there was a real Sacrifice at the Last Supper praised Laynez' discourse, calling it complete and learned.[101] The speech took up the whole morning. On the other hand, Seripando, Laynez' adversary in this matter says:

> Laynez was the last of all to deliver his opinion. On August 27 he spoke aptly and clearly. However, his discourse seemed to me to contain nothing beyond probability and empty show by which the ignorant crowd is greatly captivated.

At the request of many prelates Laynez began to preach regularly as he had done during his previous sojourns at Trent.

On September 6, Laynez spoke again at the Council. This time it was on the very important and practical question of the advisability of granting the laity the use of the chalice in receiving Holy Communion. His speech met with such approval that the hope of those vanished who were in favor of its concession by the Council. The controversy now resolved itself into the question whether the matter simply should be left to the Holy See. In an outburst of bitterness the Imperial orators wrote to their King, Ferdinand, the following letter:

> As to the matter of the chalice, we believe that your Imperial Majesty will learn from other sources the zeal, diligence and labors we have expended to attain our desired goal. . . Indeed we are so opposed by all the Spaniards, except the Archbishop of Granada, that they appear

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[100] *Concilium Trid.*, Merkle, *pars III diariorum, prius*, p. 395.

[101] Ehses, *Conc. Trid.* VIII p. 788 note 2, letter of Mutinensis to Morone.

not to be acting from Christian zeal but rather from some conspiracy. For it is scarcely possible that all the Spanish bishops feel the same way at this time on this one matter, since it has been noticed that in other matters their opinions very often differ. Added to this, they so speak, as is clearly evident, as if they do everything by agreement. Doctor Laynez, General of the Jesuits, to whom, with the help of our most Holy Father, permission has been granted to deliver an opinion in the Council, was not satisfied with opposing us in a log discourse, although with very weak arguments and still more vexing words, but beforehand tried to induce many bishops to do the same, which purpose scandalously maintained with the tenacity of a bulldog even during the session in the very Church.[102]

Laynez perceived more clearly than these imperial orators the nature of Lutheranism. He was firmly convinced that it was no time to capitulate to the heretics but rather to defend with constancy the received and approved customs of the Church. On September 15 Laynez objected to the new draft of the decree and it was again rewritten. Drascovitz, the imperial orator, called a meeting of all the lay orators at Trent and persuaded them to boycott the future congregations and the pending solemn session unless the cause of the Emperor and princes received better treatment at the hands of the Council. Laynez commented on their resolution: "It seems that they wish to excommunicate the Council," and when the new decree was proposed Laynez still voted against it.

The solemn session took place the next day, September 17. After the decrees on the Holy Sacrifice of the Mass and on points of reform, the Archbishop of Otranto read the imperial petition for granting the chalice to the laity. The majority of the Fathers voted that the question be left to the Holy See. Laynez' fear that such action would be interpreted as a tacit approval by the Council of the concession of the chalice was soon realized. On September 18 Drascovitz penned the following letter to the prince of Bavaria:

The decree on the concession of the chalice, although

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[102] Grisar, *Disp. Trid.* II, pp. 15*-16*.

> not entirely favorable to us orators, has been obtained with the greatest difficulty, indeed it has been extorted from the Fathers almost by force. For it contains a tacit approval enabling the Sovereign Pontiff to grant the chalice to any who petition it. Finally after much running hither and thither, many labors and much sweat we could get no more. The Spaniards were the principal ones who withstood us with all their might. God forgive them for they know not what they do.[103]

Laynez, however, knew what he was doing, as the future proved. Pius IV later granted the chalice to the laity at the request of the Emperor and Duke of Bavaria. On April 16, 1564, permission was granted to all the bishops who requested it to allow the laity to receive communion under both species, if they fulfilled the conditions annexed to the dispensation. The general result of this concession, however, was bad.[104] Pius V, the next Pope, disliked the indult but had to endure it for political reasons. Finally Gregory XIII, seeing that the use of the chalice helped no one and injured many, revoked the dispensation.

The Council next undertook the question of the Sacrament of Orders. The theologians discussed the matter from September 23 to October 2. All went along quietly. Yet a storm was brewing, for the Archbishops of Granada, Messina and Braga, along with the bishop of Segovia, were holding private conferences with the Legates trying to win their aid toward a definition of the doctrine that bishops are superior to priests by divine right.[105]

On October 3 a commission was appointed to draft the doctrine and canons which were to be defined. It was made up of the Archbishops of Zara and Reggio, the bishops of Coimbra, Leon, Nîmes and Chenda, the General of the Servites and Laynez. The commission

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[103] Grisar, *Disp. Trid.* II, p. 38*; Sickel, *Zur Geschichte des Concils von Trent*, p. 384.

[104] cf. *Monumenta Lainii*, vol. VIII, p. 287; Janssen, *History of the German People*, vol. IV.

[105] Pallavicino, *Istoria del Concilio Tridentino*, bk. XVIII, chap. 12.

delegated the drafting of the doctrine and canons to Laynez and it is to his credit that not one word of his draft was changed when it was submitted to the Legates.[106]

The next session at which the definitions of the Church's doctrine on the Sacraments of Orders and Matrimony was to be decreed had been fixed for November 12, 1562. But the stormy dispute which arose on the divine right of bishops raged over a period of 10 months, completely paralyzing the activity of the Council.

The debate touched the very foundations and constitution of the Church, bringing up fearful ghosts of the Conciliar Theory and the relationship of the Pope to the Council and even to the whole Church. The most distinguished figure at Trent during these ten months was Laynez. He fought tooth and nail to maintain the rightful supremacy of the Pope in the Church. But for the work of Laynez during these harrowing months the definition of papal infallibility might have had a harder struggle at the Vatican Council.

Passion ran high from the beginning and the discussions were confused and heated. The most enthusiastic defender of the divine right of bishops was the fiery Archbishop of Granada, Pedro Guerrero, who ended his speech with the avowal: "Since this is a truth held in the Church, I am prepared to suffer not only insults but even death in its defense." [107]

On October 20 Laynez spoke for three hours defending the Papacy and making a distinction between the power and the jurisdiction of bishops. Fortunately we possess the whole of this discourse, edited for the first time by Ehses in the *Acts of the Council of Trent.* It is too long to quote here. Paolo Sarpi, a bitter opponent of the Papal party and of the Jesuits, and the first historian of the Council of Trent, made the fol-

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[106] *Monumenta Lainii,* vol. VI, p. 432, p. 454.

[107] Astrain, *op. cit.,* II, p. 177.

lowing comment upon it: "In the whole Council of Trent no speech was more praised and more denounced according to its effect on its hearers." [108] The Papal party hailed his words with enthusiasm. Visconti, Bishop of Ventimiglia, wrote to Borromeo on October 22nd:

> General Laynez spoke in the Congregation on Wednesday morning with great fluency and gallantly defended the authority of the Apostolic See with great vehemence and abundant arguments. He proved beautifully that the power of jurisdiction had been given completely to the Sovereign Pontiff. He answered all the arguments adduced to the contrary and defined, besides, the limits and nature of that power. He also showed by an excellent distinction the difference which exists between those things which were instituted by divine right and those simply ordained by God.[109]

In his diary Paleotti added the following note to his summary of Laynez' speech:

> I shall not neglect to mention that there were some prelates who said that he (Laynez) defended this opinion with such vehemence because his order,—of which he is head and general,—depends directly on the Pope and is daily extended and propagated further, and he thinks, if his opinion is accepted, that his order will be more easily be given even greater powers, since the administration of many places could be handed over to it, and thus it would not be subject to the Ordinaries. For both (ordinaries and Jesuits) would have their jurisdiction from the Pope. Hence the Pope could easily take it away from the ordinaries and give it to the Jesuits, for he would be absolute lord and they would not have to acknowledge the bishops as their superiors since the right of ruling comes equally to all from the Pope. Nevertheless, I can place no belief in these calumnies as I have always known Laynez to be a man of the highest probity and one who reaped great fruit for his Order and the Catholic Church. Rather all the faithful are greatly indebted to him, and I think that he has explained his feelings in good faith and sincerely in

[108] Sarpi, *Istoria de Concilio di Trento*, VII, 20.

[109] Ehses, *Conc. Trid*, IX, note 4, p. 101; cf. also Italian letters of Visconti to Borromeo on Oct. 22, 26, 29 and Nov. 9, quoted in footnotes in Grisar, *Disp. Trid.* I, pp.44*-46*.

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the declaration he made at the beginning of his speech. And of this I am wholly convinced.[110]

The debate became so bitter that it became necessary to find a *via media.* One draft after another was composed but pleased neither Italians nor Spaniards. Paleotti accuses some of the Italians of thirsting for a dispute with the Spaniards but adds that Laynez and other learned men who really had the defense of the Papal prerogatives at heart did all in their power to avoid further debates and contention over the question.[111]

In the meantime the first postponement of the next session from November 12 to the 26 had been decided because nothing had been done on the Sacrament of Matrimony and next to nothing settled on Orders. On November 23, Cardinal Guise and the French delegation were introduced in the General Congregation. Guise suprised all by making a speech recognizing the Pope's supremacy and asking the Council to lay aside futile contentions and seriously to consider the reform of the Church.[112] On December 4 Cardinal Guise proposed a new draft of canon 7, hoping thus to settle the issue:

If anyone says that bishops were not instituted in the Church by Christ and that in virtue of their holy ordination they are not superior to priests, let him be anathema.[113]

This however settled nothing. The Spanish prelates objected to his prescinding from the question of the episcopal power of jurisdiction and the Italians to his failure to mention the Pope.

On December 9, Laynez spoke again on the jurisdiction of bishops. He wished to add a few words to Cardinal Guise's canon to make it read:

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[110] Merkle, *Conc. Trid. III, pars III diariorum V Prius,* 1931, p. 451. For the letter of Mutius Calinus reflecting the attitude of Laynez' adversaries cf. *Mon Lainii,* vol. VIII, pp. 817-818; Salmeron wrote a dispassionate view of the situation from Trent to Borgia Nov. 24, 1652: *Epistolae Salmeronis,* I, 508-509.

[111] Theiner, *op. cit.,* II, p. 597.

[112] Pallavicini, *op. cit.,* chap. 18, no. 7; chap. 19, no. 3.

[113] Astrain, *op. cit.,* II, p. 182.

> If anyone says that bishops as to their power of orders have not been instituted in the Church by Christ or are not superior to priests by reason of their sacred ordination let him be anathema.[114]

The course of events proved that Laynez' suggestion was the only solution for the tangle. Let them define that the episcopal power of Orders is immediately from Christ and make no mention of the jurisdiction of bishops. Paleotti, in recording Laynez' speech, observed that his solution was the only one that fitted the circumstances.[115]

The bewildered Legates wrote to Rome for advice and direction. The Pope was unwilling to allow that the jurisdiction of bishops came immediately from God by reason of their consecration. Borromeo wrote three letters to the Legates instructing them to avoid the controversy or to hold the session without deciding anything on this issue; if that were impossible they should postpone the session in the hope of a quick solution. Under no circumstance should the Council be dissolved.

While these notes were exchanged between Trent and Rome, Laynez wrote a dissertation at the request of the Legates, showing that it was not expedient to define a point so controverted among theologians as it was tantamount to tempting God. He pleaded that the whole question be removed from the dogmatic field and dealt with as a disciplinary measure. After all, the definition of such a point was not so necesssary as the formulation of clear and solid laws for the reformation of the Church. The Legates had this work of Laynez passed from hand to hand among the Fathers of the Council.[116]

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[114] Cf. *Conc. Trid. vol. III, pars III, Diariorum, pars prius,* "Gerii Relationes," p. 195; Grisar, *op. cit.,* II, pp. 382 ff. *Conc. trid. ibid.,* "Paleotti Acta", p. 499; *Conc. Trid. vol. II Diariorum pars II,*" "Psalamaei Fragmenta", p. 778-779; Ehses, *Conc. Trid.* IX, pp. 224 ff.

[115] Theiner, *op. cit.,* II, p. 610.

[116] Astrain, *op. cit.,* II, p. 184; Bartoli, *Istoria della Comp. di Gesus, Italia,* Bk: II, ch. 8.

In the meantime a suggestion from the Pope that the Council reassert the dependence of the bishops on the Pope and insert in the doctrine on Orders the words: "feeding, ruling, governing the Universal Church," raised another storm. The Gallicans refused to acknowledge the Pope's power to rule the Church and claimed that the bishops are independent of the Pope. Lansac and Ferrier went so far as to demand a definition that the Council is above the Pope. The Legates were firm and avowed that they would die before allowing such an error to be aired in the Council. Rather, said Seripandio, the supreme authority of the Pope will be defined in suitable terms.[117] In the meanwhile the defenders of the Holy See were being subtly accused of heresy by their adversaries. On February 3 the second postponement was decreed and the date of the next session fixed for April 22 in the hope that the difficulties concerning episcopal residence and jurisdiction would solve themselves while the Council dealt with the Sacrament of Matrimony.[118]

New difficulties arose. The opponents of the Papal party found fresh strength in the demands of the Emperor Ferdinand that the Council get on with the work of reform and issue decrees reforming the person, office, and Curia of the Pope, despite the counsel of St. Peter Canisius. Ferdinand had moved his court to Innsbruck in order to keep an eye on the Council. Although he wisely side-stepped the theological controversy on the jurisdiction of bishops and the primacy of the Pope, his whole claim was in direct opposition to Papal right and Laynez saw it as such.[119]

Laynez' incessant labors at the Council were slowly breaking down his not robust health. He had been in

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[117] Letters of Legates to Borromeo, Jan. 24, 1563 in Grisar, *op. cit.*, I, pp. 486-492.

[118] Pallavicini, *op. cit.*, Bk. 19, ch. 16.

[119] St. Peter Canisius and Fr. Nadal were employed in Germany defending Papal rights at the Imperial Court. Fr. Broderick, S.J., has given a detailed and authentic account of this side-issue of the Council in *St. Peter Canisius, chap.* XIII, "Emperor versus Council", pp. 522-565

continual demand for interviews, writing his opinions for others and often composing speeches for bishops to deliver at the congregations; he was in constant consultation with the Legates and on the commission for the revision of the index of forbidden books.[120] Added to all this, he was constantly directing the activity of the Society of which he was General. In January 1563, rheumatism and attacks of gout further sapped his strength. On January 19, 1563, no congregation was held because Laynez, who was to have spoken, was confined to bed with gout, as the diary of the Council reports.[121] Cardinal Gonzaga, first president of the Council and close friend of Laynez, asked the Legates to send him to Mantua for a rest. His excuse was that he wished Laynez to select a site for a college of the Society of Jesus and to give spiritual direction to the Cardinal's two sisters. The Legates agreed on condition that Laynez return in a short time. He left Trent on February 11 and returned on February 20. Shortly after his return, Cardinal Gonzaga was laid low with fever. Laynez administered the Last Sacraments and on March 2 the Cardinal expired in his arms.[122] On March 17 another Legate, Cardinal Seripandi died. Only two Legates were left, Cardinals Hosius and Simonetta. They carried on manfully and it was no fault of theirs that the activities of the Council were paralyzed for the months of March, April and May. The Spanish bishops were still claiming Papal powers and talking of the residence of bishops while the French and Imperial parties were violent in their demands for a reform of the person, office, and Curia of the Pope.

Cardinal Morone and Cardinal Navagero were appointed Legates to the Council. Morone was an excellent choice because of the Emperor's confidence in and respect for him. By May 17 the Emperor capitulated

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[120] Braunsberger, *op. cit.*, III, pp. 497, 481, 498.

[121] Merkle, *Con. Trid. III pars III Diariorum*, p. 550.

[122] Sacchini, *op. cit.*, Bk. 7, no 1 and no. 2.

to Morone and the way was cleared for renewed work at the Council.[123]

From May 12 to June 16 the abuses connected with Orders were discussed. But the old ghosts were still alive. The Spanish bishops under the leadership of Guerrero were monotonously persistent in crying "divine right for bishops" while the French became more abusive in their denunciations of Papal corruption. The demands of the Bishop of Paris were most repulsively Gallican.[124]

Laynez was the last to speak at the final assembly held on June 16. His speech defined the nature of a false zeal for reform and especially treated of the question of titular bishops which had a direct bearing on the controversy of jurisdiction.[125]

Copies of this speech are said to have been sent to the Pope but there is nothing to confirm this in the letters of the Legates or of Borromeo. It created much talk.[126] Carlo Visconti wrote the following in a letter to Borromeo on June 17, 1563:

> Father Laynez took pains to reply to all that had been adduced by the other Fathers, especially on dispensations and on the reformation of the Roman Curia. His speech offended many persons, especially the French. Some prelates took notes for a later reply when occasion should arise. . . The French and Spanish prelates think, as I learned, that General Laynez was supported by the authority and approval of the Legates in delivering his vote with such force and ardor. They gather this partly from the favors which the Legates have shown him but especially from the fact that they have him speak from a special place in the middle of the Church or command him to remain seated while he speaks, whereas all the other Generals of Orders must speak from their places and standing. It has happened on occasion that a congregation has been convoked for him

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[123] Cf. Broderick, *op. cit.*, pp. 522-565; Pastor, *op. cit.*, vol. XV, pp. 316-327.

[124] Pallavicini, *op cit.*, Bk. 21, chap. 8, no. 4.

[125] Massarelli's summary of Laynez speech of June 16 is quoted in Grisar, *op. cit.*, II, pp. 214-221.

[126] O. Braunsberger, *op. cit.* IV, p. 268 and notes; Grisar, *op. cit.*, II, p. 220 note; *Polanci epistolae*, Trent, July 6, 1563.

alone that he might have as much time to speak as he wished. A friend of mine, a French theologian, told me that on the evening of his speech Laynez sent a man to tell the Cardinal of Lorraine that his words had not been directed at him or the French prelates but applied to the theologians of the Sorbonne alone.[127]

This last is in reference to the words with which Laynez belabored those who desired a return to the ancient method of electing bishops. He seems to have been moved to make this explanation by false rumors which were being circulated in an attempt to poison Cardinal Guise against him.[128] The suspicion of the French prelates that the Legates inspired Laynez with anti-Gallican views is denied by them in a letter to Borromeo.[129]

It was on this occasion that, attacking those who wished the bishops to be elected by popular acclaim, Laynez let slip the unhappy phrase, "I always fear the mob, even the mob of bishops."[130] This did not make the bishops more friendly towards him. Pastor says: "In their reports to Rome the Legates bestowed great praise on Laynez, expressing, however, a desire for greater reserve and prudence."[131]

On July 6, a new and final draft of the canons on Orders was submitted to a commission of 40 prelates among whom Laynez was numbered. After much discussion, a definition of the institution of "a hierarchy, composed of bishops, priests and other ministers" by "divine ordination" proved acceptable to all. Three days later this formula was approved by a General Congregation of the Fathers.[131]

Thus all was prepared for the celebration of the 23rd solemn session of the Council on July 15, 1563. The advice given by Laynez ten months earlier had

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[127] Grisar, *op. cit.*, II, pp. 85*-86*; also Astrain II, p. 190.

[128] Grisar, *ibid.*, p. 86*.

[129] Astrain, *ibid.*, p. 190, note 4.

[130] Astrain, *op. cit.*, p. 191, note 2.

[131] Cf. Grisar, *op. cit.*, I. pp. 91*-92*. Laynez speech of July 6th is quoted on pp. 385-391.

been finally followed, for the Council prescinded from defining anything on the immediate source of episcopal jurisdiction.

On July 20 began the prepartory work the next session, which was to treat of the Sacrament of Matrimony and the reform of the clergy.

Laynez did not take a very active part in the debate on the Sacrament of Matrimony. When his turn to speak came, on July 31, his hearers must have been surprised. Instead of speaking his accustomed two or three hours he only said: "The decree (the preliminary draft) on clandestine marriages does not satisfy me." [132]

More important, however, was Laynez' part in the debates on the disciplinary measures of this session. He spoke on October 2, 1563.[133] His speech was long and covered every point of the proposed reforms. He minced no words and told the bishops that they had taken care of everyone from the Pope down to a humble novice but were noticeably reticent about their own reform. He met with the usual praise and condemnation for his frankness.

On November 11, 1563, the 24th session was celebrated. At the instigation of Philip II the Spanish bishops were the only ones who had any desire to delay the close of the Council. The Pope, however, had the more influential prelates on his side and the Legates were able to marshal the majority for the final session. In the short space of less than a month, from November 11 to December 3, the doctrine concerning purgatory, invocation of saints, veneration of images and relics was prepared and the disciplinary decrees on the reformation of religious were drafted.[134] The Society of Jesus at the urging of Laynez was men-

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[132] Ehses, *Conc. Trid.* IX, p. 679.

[133] Braunsberger, *op. cit.*, IV, pp. 343-345; Astrain II, p. 193-194. Boero, *op. cit.*, pp. 184-185. Grisar, text of speech, II, pp. 221 ff. Ehses, *Conc. Trid.*, IX, pp. 877-879, and footnotes.

[134] Ehses, *Conc. Trid.*, IX, p. 1066 for Laynez speech of Nov. 27th.

tioned so favorably in one of the decrees that it amounted to a confirmation of the Society by the Council.

On December 3 and 4, the 25th session was celebrated. The Council was brought to a close and Laynez' work became history. Future events proved that the prelates whom Laynez had so bitterly opposed in his defense of the Pope harbored no resentment after the Council was over. Many of them begged him to have the Society of Jesus direct colleges and seminaries which they intended to establish in their dioceses in accordance with the decrees of Trent. The mention of a few of their names will demonstrate the universality of Laynez' magnetism. The Cardinal of Lorraine petitioned for two colleges, one at Metz, the other at Verdun; Blessed Bartholomew de Martyribus, the Archbishop of Braga, wished three colleges; the Bishop of Placentia in Castile asked for three colleges; Cardinal Hosius begged for one for Bamberg; Pedro Guerrero wished one for Granada; Francisco Blanco, one at Malaga; Stephen d'Almedia one at Murçia. The bishops of Leon, Asturia, Cagliari and Sassari in Sardinia each asked for a college for his episcopal city. As for the Italian bishops, Polanco says: "Many of the bishops beg us for colleges; among them are those of Rimini, Imola, Bari, Taranto, and we have not enough men to content them all."

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By slow stages Laynez journeyed from Trent to Rome visiting bishops and the colleges of the Society on the way. Scarcely had he recovered from the fatigue of his trip when fresh and delicate business was thrust upon him. The Pope was determined to give an example to the rest of the bishops by immediately carrying out the decrees of Trent which ordained the erection of seminaries for young clerics. He named a commission of Cardinals and prelates to handle the matter. They decided that the whole affair be handed over to the Society of Jesus. In April, 1564, Cardinal Savelli,

in the name of the Pope, wrote to Laynez telling him to accept the offer and to draft the plan for educating young clerics. The Pope approved and praised Laynez' scheme.

A fierce storm of opposition against the Society arose in Rome led by some Cardinals the chapters of St. Peter's, St. John Lateran and St. Mary Major, and almost all the Pastors of the city. They feared that the Roman clergy would become subjected to the Jesuits. Added to this, a rumor was circulated, which eventually reached the Pope, that his nephew, Cardinal Charles Borromeo, was being induced to join the Jesuits by Fr. John Ribeira, under whom Charles had made the Spiritual Exercises. The Pope's anger knew no bounds. Jesuits, Laynez and Ribeira by name, were forbidden to go near the apartments of Borromeo. Laynez, tormented with gout, ordered prayers to be said and went to see the Pope. He pointed out the absurdity of the whole business and the Holy Father was convinced by his sincerity. Father Ribeira was sent to India and Cardinal Borromeo was begged to restrain his bodily austerity. On July 31, the Pope, accompanied by eight Cardinals and a number of prelates, visited the professed house and the Roman and German Colleges. Still another attempt was made at Rome to discredit the Jesuits. A bishop wrote a calmnious pamphlet against the Society and had it spread throughout Italy and Germany, to the delight of the heretics. To overcome the evil caused by this work, it was necessary for Pius IV to write briefs praising and recommending the Society to Maximilian, King of Hungary and the Roman Emperor, to the Duke of Bavaria, the electors of Mainz, Cologne, Trier and the Cardinal of Augsburg.

His health broken by work and responsibilities, Laynez died in Rome on January 15, 1565, at the age of 53. At the time of his death the Society of Jesus was 24 years old, with 130 houses and 3500 members.

THE END

HISTORICAL NOTES

THE JESUITS AND MONTREAL'S TERCENTENARY

Montreal is this year 300 years old. The part played by the Jesuits in its founding reminds one of Will Rogers' remark about his Indian forbears. "My folks," he said, "didn't come over on the Mayflower—but they were here to meet it when it did come over." So with the early missionaries. They did not build Montreal, but they were here when it was built. In fact, from the first faint stirrings of the project in France, when God was inspiring Jean Jacques Olier and M. de la Dauversière and Baron de Faucamp and Maisonneuve and Jeanne Mance to under the work, the Jesuits were at hand.

Of course it is to the Sulpician Fathers that most of the credit for the spiritual foundations of the city must go. They labored long and heroically in nascent Ville Marie as it was then called and they laid the framework of the towering institutions found there today. But it was only in 1642 that Father Olier organized his Priests of St. Sulpice and not until 1650 that they took over the work at Montreal.

In the meantime the brethren of Brébeuf had carried on the work, even from the first day when Father Bartholémy Vimont, superior of the Jesuits at the time, gazed on the infant city. Dollier de Casson, the Sulpician historian, gives us some idea of this assistance. "In order to appreciate more fully the actions of God (in founding the city)," he writes in his "Histoire de Montreal," "let us reflect a little on the means employed by the wisdom and omnipotence of God therein; let us admire, more than anything, the fact that Divine Providence wished that the majority of these workers should be guided by the Reverend Jesuit

Fathers, who, seeing the hand of God therein, were therefore the first buttresses of the beginning of this work."

In his account of the formation of the Company of Montreal, de Casson gives more details of this Jesuit assistance. "Let us watch this praiseworthy association begin, originating in the town of LaFlèche through a narrative of New France, which spoke forcibly of the Isle of Montreal as being the best place in the country for the establishment of a mission and meeting-place for the savages. This narrative fortunately fell into the hands of M. de la Dauversière, a person of outstanding piety. He was much touched in reading it, since God gave him so plain a picture of this place that he described it to everyone in a way that left no doubt there was something extraordinary in it. . . . Finally he talked so familiarly about it that, once going to see the Reverend Father Chauveau, rector of the Jesuit College of LaFlèche, his confessor, he told him that God had caused him to know this island, revealing it to him as the scene of the work to which he ought to devote his efforts, and thus aid in the conversion of the savages. . . . Yet whilst he saw what he ought to do, he wished the Father to say whether he believed it was from God or not. This Father, enlightened from above, and convinced by what he had heard, replied: 'Have no doubts on the subject; work at it in earnest'."

Dauversière did. He first saw to the buying of the island of Montreal and "to this end addressed himself to the Reverend Father Lalemant (uncle of the martyr Gabriel and lately returned from Canada), who was so persuaded that this enterprise was of God, that he determined to ask permission to go with him to see M. de Lauzon" from whom they intended to make the purchase. They arranged this satisfactorily. Then Dauversière spoke to Father Lalemant about a suitable leader for the party and the Father said: "I know a gallant gentleman of Champagne named M. de Maisonneuve, who has such and such qualities and who

might suit you very well." They thereupon arranged a meeting which resulted in securing the services of the soldier-adventurer, Maisonneuve.

Another principal in the building of the city was Jeanne Mance. Like the others she too had taken Jesuit advice about her vocation. She had gone first to the noted spiritual writer, St. Jure and later to Father Lalemant. Through them she became convinced that her work was in the New World and thither she went, in the same ship, incidentally, to which the Jesuit LaPlace had been consigned.

The actual founding of the city is an old story. The Governor, Montmagny, had accompanied the founders to the holy isle on May 17, 1642, and with them was the Jesuit Superior, Father Vimont. Jeanne Mance and Mlle. de la Peltrie had set up an altar and Father Vimont said Mass. Then he preached: "You are a grain of mustard seed, that shall rise and grow till its branches over-shadow the earth. You are a few, but your work is the work of God. His smile is on you, and your children shall fill the land."

Father Vimont returned soon to Quebec but left another priest in charge of the colonists. It was this Father Poncet who baptized the first convert of Montreal; an Algonquin four-year-old, named Joseph in honor of the country's patron. Towards September Father Joseph-Imbart du Peron came to join Father Poncet and from then on until the sons of Father Olier came to replace them, the Jesuits served the new community. St. Isaac Jogues spent two winters there during this period. Father Claude Pijart was the last. He took over the work in 1650 when Iroquois fury was ranging around the island. In 1649 he heard of the martyrdom of Brebeuf and Lalemant and possibly thought of his own. But instead came the Sulpicians to relieve him and to them he handed over the task, which they have so splendidly done, of solidifying and enlarging the spiritual structure of Montreal.

OBITUARY

FATHER EDWARD C. MENAGER

1882-1942

Edward C. Menager was one of a family of fourteen children, born in Nantes, France, April 7, 1882 of truly Christian and distinguished parents. His father, Edward Menager, was an eminent physician, known and respected not only in Nantes, but in Paris where he numbered as confreres the most distinguished men in the medical profession. His mother, Henrietta Le Provost, was of truly noble family, wise, gracious, lovable, a Christian wife and mother. The Christian education of their children was of prime importance. The early training was given at home by private tutors until an age when they could profit by school.

Edward was of a high order of intellect, very ardent in his studies and brilliant in every line. He was advanced in Latin at the age of nine. His later studies were made in a College in his native Nantes conducted by a community of priests. He granduated A.B. at the head of his class at the age of seventeen.

He took one year of medicine, and, incredible as it may appear, at the same time he put a companion successfully through the five years of Greek which was a necessary qualification for the study of medicine. Despite his brilliant success in medicine he abandoned it for the study of law in which he took his degree with honor at the age of twenty-one. But this time in 1903 the anti-clericals in France started war on religious education and Doctor Menager determined that there was to be no paganized training for his Catholic sons and daughters and abandoning a successful career in his profession and at a great financial

outlay took his entire family with him to America, buying a farm at Saskatchewan in Canada where he remained until the ardors of the Canadian winter forced him to the Yakima Valley in Washington where once more he took to farming for which he had neither preparation nor aptitude. During this year of struggle on the farm Edward found congenial work in conducting classes in French for the intellectuals of Yakima with marvellous success and cultivated the friendship of the Jesuit Fathers at St. Joseph's Church and School.

About this time on the advice of his dear friend, Father George de la Motte, S.J., Doctor Menager gave up farming and moved to Spokane where his boys could be reared by the Jesuits and his daughters by the Holy Name Nuns and began there a most successful practice of medicine. An epidemic of typhoid broke out at Gonzaga College and Father de la Motte in desperation begged the aid of Doctor Menager. He entered on his work heart and soul. At a loss for nurses he asked Edward who had studied medicine if he would volunteer for the work. He did so generously, and father and son together battled with the disease and conquered it. Another instance of Edward's generosity might here be mentioned. There was urgent need of a teacher for the Indians at the Colville Mission of St. Francis Regis and Edward went there for a year leaving behind him a reputation for zeal and efficiency.

Edward entered the Society at St. Andrew on Hudson at Poughkeepsie July 6, 1906, under the famous Father George A. Petit as Master of Novices who forecast a brilliant career for his novice. His philosophy was made, two years at St. Louis and one at Spokane. He was brilliant in philosophy but he was a veritable master and genius in chemistry for which he was equipped by his studies at home in France.

During his six years of teaching he was devoted to chemistry for three years at St. Ignatius College, San Francisco, one year to Ours at Spokane and another year again at St. Ignatius. Father Edward was a most

successful and fascinating professor and made life-long friends of his students.

His theology was made partly at the Immaculate Conception at Montreal where he was ordained to the priesthood with Most Reverend Walter Fitzgerald, Bishop of Alaska, Reverend William Lavasseur, Chancellor of Bishop Crimont of Juneau and the saintly Father Adrian McCormick. His last year of theology was at St. Louis.

He was asked where he would like to make his Tertianship. To his great joy he was sent to Paray-le-Monial, the Sanctuary of the Sacred Heart which he considered one of the privileges of his life. He pronounced his last vows at Laval, February 2, 1924. During his Tertianship, the priests of his native Nantes heard that the son of their famous townsman, Doctor Edward Menager, was at Paray-le-Monial. They asked that he might be detailed to conduct the Lenten Course in his old parish church. The elite of the city flocked to hear his brilliant, eloquent sermons. Impaired in health, once more in his generosity he taught with success at our College of Vannes. He taught chemistry again at Santa Clara and at St. Ignatius and was sent in 1926-1927 to be Procurator and give Retreats at El Retiro San Inigo at Los Altos. He had a singular gift in giving the Spiritual Exercises of which he was a consummate Master. Father Menager had become acquainted in France and Canada with eminent Retreat Directors. He had read all the commentaries on the Spiritual Exercises and was regarded by no less an authority than Father Dominic Giacobbi as one of the best Retreat Masters in the Province. The Retreatants who were fortunate enough to make the Spiritual Exercises under him at El Ritro spoke enthusiastically of his zeal, his enlightenment, his soul-reaching eloquence and again and again begged him to return for another Retreat. He gave many Retreats both in his native French and in English to numerous communities along the Coast and always with the reputation of a holy, experienced and elevating Director.

From California he went to Yakima as Minister for one year, 1926-1927, during which time he took care of an Indian Mission. He next went to Seattle College as Minister, 1927-1928. Again he was back to the Chair of Chemistry at Santa Clara and St. Ignatius, San Francisco. From 1929-1933 he was in the sacred Ministry, San Francisco, which he continued while Procurator from 1933-1935 and again from 1935-1939. During many years he was Director of the League of the Sacred Heart which to him was a work of love.

During the last three years of his life along with his work in the Ministry he taught jurisprudence in the Law School of the University with his usual enthusiasm and success.

Reverend William J. Dunne, S.J., the President of the University, gives the following account of Father Menager's last moments on earth:—

In very happy spirits on the morning on the Feast of St. Robert Bellarmine, S.J., Father Edward Menager came to my room and showed me the "Imprimatur" which he had just received from the Archbishop's office on his recently complete translation of "Theory of Institution From the Works of Maurice Hauriou, George Renard and J. Delos." This work was undertaken at the request of the American Bar Association. For many months Father Menager had been working on this important contribution to English works in jurisprudence. Quietly but most diligently Father Menager brought his work to compilation and joyfully received the permission to have it published. Word come to him on the day of his death. "Finis coronat opus."

At approximately 12:30 I met Father in the corridor when he asked for a few small permissions. I mention this because it is and always was so characteristic of him. His house "was set in order" right up to the last minute. When I talked with Father at that time he appeared to be well and was in good spirits. Father Gosgrave, our Minister of the house, came to my room

at one-thirty and said, " I fear that Father Menager has a heart attack." I went to his room and saw at once that his condition was grave. I telephoned to Doctor Schomaker. After that Father Saunders and myself remained with Father. He had violent vomiting spells and his asthmatic condition appeared acute. During all this time Father begged me to leave and return to my other duties, protesting that he would take care of himself, that he would be all right, that he "did not wish to be a burden and a course of trouble." Most consoling of all, to me personally, were his words, "I have never sufficiently told you how grateful I am to you for all your kindness to me; I do so now." The fact is that he never ceased expressing his gratitude for even the smallest acts of kindness that happened to come his way.

The doctor arrived near two o'clock. After his examination, Doctor Schomaker told me it was the heart and that Father should be removed by ambulance to the hospital at once. While he feared removal of Father in his condition, at the same time felt that it was imperative to have him under careful attention in a hospital and under an oxygen tent. He himself telephoned the hospital for an ambulance, reserved a room, ordered and had prepared an oxygen tent and a special nurse to be there on arrival. I inquired about Extreme Unction, and this good Catholic doctor advised its administration pending the arrival of the ambulance. Immediately Father Mootz assisted me in preparing for the last Sacraments. With lighted candles, surplices and stole, I administered Extreme Unction with the full form, Father Mootz assisting me. Father Menager was so conscious that after I explained to him that I was to administer Extreme Unction as a precaution, and that his condition was serious, he blessed himself and answered all the responses until the doctor asked him to follow the prayers and save his strength. After administering Extreme Unction the doctor again examined Father. Of course the doctor had previously administered an injection to help

the heart. Father had suffered pain for all this time, the type of "angina" pain which made him restless. After doctor had cared for him the pain disappeared, according to Father himself.

Ten minutes after I had administered Extreme Unction the doctor said, "It looks very bad." Of course I was anxious to give Father Holy Viaticum and I watched for the time and moment, but at regular intervals Father had the same violent vomiting spells. At no time was it possible to give him Holy Communion. But he talked to me about death and expressed very distinctly the thought that he was going to die. Most characteristic again, when he was in this dying condition, was when he whispered to me, "I haven't finished my office yet; I am up to the Little Hours." Knowing him so well, rather than tell him that he was not obligated to the Office I think I gave him more comfort by saying, "It is all right, Father! I commute your office—say one Hail Mary," which he did. By this time he had asked me to keep a wet towel on his head, and when he asked for more air I knew the end was near. The doctor then whispered to me that we would not be able to use the ambulance, and to begin the prayers for the dying. This we did, and Father was still conscious. I recited most of the "Prayers for a Departing Soul," when I glanced towards the death bed and saw that he was unconscious. The doctor confirmed this but said "he still has a few moments." Just when we finished the prayers for the dying, I asked the doctor "has he gone?" and he said "yes, just as you finished the last two verses."

Extreme Unction and the Last Blessing for a Plenary Indulgence had been administered when Father was in full possession of his faculties. Thank God we did so. Father knew he was dying, realized perfectly well I was administering Extreme Unction and the Last Blessing, was conscious up to the last five or six minutes and was without pain or suffering for the last half hour. He had suffered pain in the region of the heart for about a half hour. His death was quiet,

and most consolingly pious. When I said "My Jesus Mercy" three times, he repeated those words. They were his last. After that he closed his eyes and simply stopped breathing.

I must say in conclusion that Father Menager had been greatly rejuvenated these last ten or twelve months. That he was teaching jurisprudence in the School of Law and that he was working on the translation of the French work in jurisprudence was a great comfort to him. Because he was always so minutely scrupulous about work. His constant worry seemed to be that he could not work, that he was a burden, that he caused inconvenience, etc. This was all because he felt he could not work as he had formerly worked. I always tried to assure him that his work had been always of great value and that he was still of great help in the confessional, in the parlor, at funeral Masses, in visiting the sick, in comforting the afflicted and those who were sad and depressed because of sons or husbands who were in the war, in teaching law school and finally, his last great work, in translating the French work on jurisprudence. All of this was true, and at the end he felt great joy in realizing it.

A man of great intelligence, profound in so many branches of learning, he was ever a man whose greatest virtue was a thoughtful consideration of those who had helped the Society of Jesus and a constant sacrifice of personal comfort for those who were in pain or sorrow. His faithfulness to the sick and the dying as well as his devotion to those who had suffered the pain or bitter grief when loved ones had departed this world, was outstanding. . . . His soul left his body peacefully and in great love—just as it had lived with the body during life on earth. I count it one of my rare privileges, to have assisted at his holy death.

Of the Menager family two of his brother, Father Francis and Father Gabriel are Jesuits. The former is a zealous missioner among the Eskimos in Northern Alaska, and the latter is in charge of the St. Ignatius

Mission among the Flathead Indians in Eastern Montana. By the kind consideration of his Superiors Father Gabriel came for the funeral of his brother and sang the Solemn Requiem Mass. Two sisters are Ursuline Nuns engaged in Missionary work, one Mother Loyola at Moscow, Idaho, and Mother Incarnation at Miles City, Montana.

His memory is in benediction. May he rest in peace.

FATHER FRANCIS S. BETTEN

1863-1942

Father Francis Betten, who died peacefully on December 8, still lives, not only in the books he left to posterity but as well in the example he gave us of devotion to work in the service of God. To those who knew him well his zeal for regular observance was as impressive as his tireless industry. "First things first" was the motto of his life, and even in his last feeble years he inspired us with his punctilious attendance at all the exercises of the community.

Francis Salesius Betten was born April 16, 1863 at Wocklum in Westphalia, Germany. He attended the Gymnasium at Paderborn, and at the age of eighteen entered the novitiate at Exaten in Holland. After his course in philosophy and science he taught for five years as a scholastic at Feldkirch, and it was at this time that began the translation into German of four of Father Finn's novels. In 1893 he travelled to England to begin his theological studies at Ditton Hall, a German Jesuit house of studies near Liverpool. After two years he returned to Holland to continue his theology at Valkenburg where he was ordained in 1896.

Having finished his tertianship in 1898, he was as-

signed to the German Mission in the United States. For the next ten years he taught the classics and history at Canisius College, Buffalo. From there he was transferred to St. Louis University where he remained for only one semester when he was appointed to the staff of the newly founded *America*. In the following year he joined the faculty of St. Ignatius College in Cleveland. There he remained until 1928 when he received his assignment to Marquette University where, until ill health obliged him to retire, he headed the history department and directed the library. In his later years he acted as spiritual father to the scholastics at Marquette and in the summers at Beulah. During all this time he was employing almost every hour of his spare time in reading and writing. His main works are *Ancient World* (in collaboration with Father Kaufmann), *Modern World, Historical Terms and Facts, Ancient and Medieval History, St. Boniface and St. Virgil, St. Peter Canisius, ABC of Church Architecture, Index of Forbidden Books Explained, Single Tax, The Church in Contemporary Europe* and *From Many Centuries*.

Father Betten combined in his long life the scholarship of an eminent historian and the humility of a lowly servant of God. Typical of his thoroughness in everything to which he set his hand and mind was his complete mastery of the English language. He had learned to read English in the old country, but it was not until his thirty-fifth year that he came to America where he soon became so proficient in English that he not only spoke that language with distinction but preached and lectured in English and wrote English text-books that are still used in every part of the United States.

Except for one year (1909) which he spent as a charter staff member of *America*, he devoted his life, since coming to this country, to the apostolate of teaching. Carrying a full teaching load during all those years and engaging in ministerial and other extra-curricular duties, he had only his leisure time to give

to the research and writing that produced three history text-books, seven other books, mostly historical, and a great number of articles published in various magazines.

Whatever Father Betten did, he did painstakingly and thoroughly. He never became quite accustomed to the urgent demands of publishers and editors to meet a deadline. He worked industriously, dedicating every moment at his disposal to the book or article he was writing, but he was unwilling to submit it for publication until it was accurate and as well written as he could make it. With the passing of the years, research and writing became more and more his recreation, and even in his old age, when his body became enfeebled, his lively, vigorous mind kept him almost continually at his desk, delving into historical sources and writing historical articles. On the occasion of his diamond jubilee in 1941, he gave utterance to a thought that seemed to impress him with new forcefulness as old age crept upon him. "There is so much to do," he said, "and so little time to do it."

Within the last month of his life, when he was so weak that he could scarcely move out of his room, he prepared for publication a little folder entitled "St. Peter Canisius, Protector of Libraries and Librarians." It had long been his ardent hope that someday St. Peter Canisius would be declared the heavenly patron of librarians.

Among the faculty members and students of Marquette University, Father Betten was regarded as a veritable oracle. His lectures never failed to draw crowds of students, and at the Jesuit recreations he was frequently encircled by a group of old and young Jesuits who enjoyed his interesting and instructive conversation. Up to the time he collapsed and was taken to the hospital, ten days before his death, he was keenly interested in everything in the world about him. His favorite topic, of course, was European history, which he knew in such detail and with a background of so much practical wisdom that when speak-

ing on that subject he could never fail to hold the attention of his listeners.

Germany was his native land. Close relatives of his are still living there. But Father Betten, with a wisdom born of scholarship and with a fund of uncommon common sense, could discuss the present war with a detached objectivity that we could not help admiring. He saw, with his historically trained eyes, both the virtues and the vices of the German nation and he saw in Hitler and his associates the archenemies not only of the United States but of Germany and Christianity.

Scholarly and saintly he was a gentleman of the old school. He was so courteous, so tolerant, so self-effacing that people were even more impressed by his humility than by his learning. In his shy, scholarly way he liked people, and people liked him. While he held decided opinions of his own, he always extended his warm hospitality to new ideas and methods. Especially at the meetings of the Wisconsin Catholic Library Association, which he regularly attended, his short, stout figure, with his smiling, ruddy face and his crown of white hair, was the personification of sunny kindliness and inspiring counsel.

A question about some historical matter would usually set him off on a discussion that revealed his ready knowledge of even obscure phases of history. But he was too humble or too learned to simulate knowledge he did not possess. On more than a few occasions he was heard to reply to a question he could not answer, "I know nothing at all about it."

His humility flowed naturally from his genuine scholarship, but it was motivated supernaturally by his child-like faith. It was wonderful to see a man so scholarly at the same time so touchingly devout. While his scholarship appeared to be all coldly intellectual, his piety often overflowed into emotion. We have seen tears well up in his eyes when he spoke of God's loving goodness to men. There were times, we recall, when his voice broke as he discussed the untiring zeal of his great friend, St. Peter Canisius. All his life he was tenderly

devout to the Mother of God, and it was appropriate, to say the least, that he died on the feast of her Immaculate Conception. May he rest in peace.

FATHER AUGUSTUS M. FREMGEN

1880-1940

"No matter how I may feel, sick or well, I want always to give my best in trying to make our Jesuit Community most happy. This has always been my greatest joy!" This most significant remark made confidentially to the present writer reveals very eloquently the deep affection and real devotion towards our Society and his Jesuit brothers, which Father Fremgen had early cultivated and zealously fostered during his forty-three years as Ignatius of Loyola's joyous and enthusiastic son.

Anyone who ever lived in a Community with Father Fremgen, from his Novitiate days at Frederick to his last days at Loyola's Evergreen, will recall without effort the spontaneous spirit of happiness and enthusiasm which radiated from his mere presence. One who so lived with him for many years writes: "During his years at Fordham he was the center and Master of Ceremonies of the very many delightfully pleasant domestic gatherings on the occasion of some Community Member's Jubilee or Birthday, or when a Jesuit Faculty Member had produced a new volume in Science or Literature or Religion. Anyone who saw him on such occasions will always remember most vividly Father Fremgen, seated at the small piano, playing all the old familiar songs and leading the Community, in his own inimitable way, as they sang."

This manifestation of love for his fellow Jesuits and

of his unfailing, unselfish eagerness to bring a happy spirit into the Community was but the vital evidence of the exuberant joy which filled his own soul; it was his own distinctive way of expressing his deeply affectionate gratitude to God for the privilege of being numbered in the Company of Jesus. Father Fremgen realized that happiness does not come from the comparison of our own life with others, but in living our own life at its best. Realizing this as a basic spiritual principle he lived his days so intently, so bounteously that the joy from his life overflowed into others, and made him better able to help others.

As a very young child Augustus Fremgen was brought to this country by his parents, having been born in Kaiserslantern, Germany, on September 8, 1880. The Feast of Our Lady's Nativity, Augustus' birthday, was always a day of most special prayer and devotion for him, and at a very early age he consecrated himself, on this day, to Our Blessed Mother. Admitted to Xavier High School, New York City, when thirteen years old Augustus very soon manifested that splendid ability which made him a class leader, particularly in Latin and English. This proficiency in English Literature and Composition was all the more remarkable because of his foreign birth, and more especially because German was very much the language used in his home.

During the last two years of High School Augustus confided to his Spiritual Director at Xavier his eager desire to become a Jesuit. And so in August, 1897, immediately after graduation from High School, he entered the Jesuit Novitiate at Frederick. Those two years of fundamental spiritual formation were to this youthful Novice a period upon which he always reminisced with grateful thoughts. As he frequently remarked in later years, his Noviceship was to him a veritable Bethlehem. The two years of Juniorate studies were most profitable to him, and his excellence in Latin and English again won high praise from his professors. In the first year particularly he gave great

promise in poetic composition, and while he never published any poetry this special ability aided him greatly when, as a priest, he was the successful Moderator of the monthly magazines of several of our Colleges.

The three years of philosophical studies at Woodstock were interrupted for a short period when, because of ill health, he spent some months at Holy Cross College. At the completion of his course in philosophy in 1904, Mr. Fremgen returned to Holy Cross to teach Classics and English to the freshmen. Then he was assigned to Gonzaga College, Washington, for a year, and his last three years of Regency were spent at Loyola College (then located on Calvert Street) in Baltimore, as professor of Classics and English for freshmen. His Scholastic years in the Colleges revealed him as a splendid teacher, and as a most popular friend and cherished guide of his students. Mr. Fremgen possessed that unique quality of winning friends and of never losing any whom he won. That unique quality had its deep root in his unselfishness. He was able to forget himself in his kindness and sympathetic understanding of others and in the joyous helpfulness which he was always ready to extend.

Back to Woodstock's Hills and "the Long Black Line" he came in July, 1909, for his theological studies. Woodstockians of the years 1909 to 1913 will recall, and most vividly, the mimetic Director of the Community Glee Club and Orchestra, because these two volunteer organizations afforded the Community very many pleasantly enjoyable hours, particularly during the Christmas holidays, and on special occasions of celebration. And the enthusiastic Director was none other than Mr. Fremgen who thus was manifesting that unquenchably generous spirit "to make our Jesuit Community happy!" In his choice and in his direction of the musical selections Mr. Fremgen possessed a special faculty, it seemed, to intermingle the old favorites with the then new songs or orchestra pieces, so that frequently the entire Community was tenoring

or bassoing or altoing the selection, to the keen delight of the gesticulating Director.

The Holy Priesthood with long-ambitioned joy and spiritual consolation came at last, and Mr. Fremgen was ordained at July's end, 1912, by the universally beloved James Cardinal Gibbons. On that occasion the old chapel at Woodstock could not accommodate all the visitors, and thus it was that the present writer knelt in the second corridor at the side of one of Father Fremgen's brothers. Father Fremgen's first priestly blessing to that brother presented an unforgettable scene, for he was totally incapable of controlling his priestly joy. Saint Andrew-on-Hudson welcomed the young priest for his Tertianship in September, 1914, immediately after the completion of his fourth year of theology.

In his first assignment as a priest, Father Fremgen spent one year teaching Classics and English to the freshman of Boston College. In February 1916, during that scholastic year, he pronounced his Final Vows in the Collegiate Church of the Immaculate Conception. For the next two years he was engaged in teaching the same subjects at Canisius College, Buffalo, whence he was changed to Brooklyn College. There he carried on the same work for three years 1918-1921. Always the successful teacher and always the popular friend of the students Father Fremgen maintained through the years the cherished friendships which he had cultivated in each of these colleges.

On July 31, 1921, Father Fremgen was transferred to Fordham University. For the next thirteen years he was not only one of the most popular Jesuits on the campus, but as the years glided by he became a real part of Fordham's traditions. A Romanticist at heart and in his lectures and talks to the students, he was also a Humanist in the true sense of that much-abused word. It is not easy always to be kind, sympathetic, understanding. Yet if we cultivate these beautiful qualities, it will help to make not only others happy, but it will bring happiness home to dwell in

our own hearts. Well has it been said: "Kindness has been born a twin and those who would have it must share it with others. Kindness is an overflow of ourselves upon others, putting others in our place and treating them as we ourselves would wish to be treated. Kindness, sympathetic understanding endear us to all. Kindness, sympathetic understanding are the keys that unlock hearts, that smooth life's path; they draw down God's love upon us, and help to open Heaven's gates." Such was Father Fremgen! And no wonder is it, then, that he was deeply loved by all who knew him. He was a veritable apostle of kindness and sympathetic understanding.

John Ruskin has written: "Education does not mean teaching people what they do not know. It teaches them to behave as they should behave. It is not teaching youths the shape of letters and the tricks of numbers and then leaving them to turn their arithmetic to roguery and their literature to lust. It is, on the contrary, training them into the perfect exercise and kingly continence of soul and body. It is a painful, continuous and difficult work, to be done by kindness, by watching, by warning, by precept and by praise, but above all, by example." By this touchstone Father Fremgen was a real teacher.

The Freshman Class of Father Fremgen presented, in 1926, the Tragedy of Hecuba, in the original Greek of Euripides, and the Collins Auditorium was crowded to capacity by a most interested and appreciative audience, representing not merely Fordham's students and friends, but also delegates from most of the Universities and Colleges in the East. Very high commendation was accorded to the entire production which, in every detail, revealed the meticulous care of the Jesuit Professor. Father Fremgen himself arranged some of the musical scores for the choral odes.

For ten of his years at Rose Hill he was the enthusiastic Faculty Moderator of the *Fordham Monthly,* and during that decade, 1922-1932, the magazine attained a literary excellence which placed it among the

few leaders of student publications in this country. Father Fremgen's own literary appreciation and his ready faculty of training others in this field of literature and literary composition assured each issue of contents possessing merit beyond the usual level of student contributions. In 1928, under his careful direction was published "The Fordham Anthology of Verse," a volume which contained selections of the best verse which had appeared in previous issues of the *Monthly*.

Towards the end of the scholastic year, 1931-32, Father Fremgen began to reveal very definite signs of a serious heart condition, and so Superiors relieved him of some of his extracurricular duties. However, he could never be happy unless always active, and so he continued his enthusiastic and practical interest in all details connected with his students and his unnumbered friends on and off the campus, who came to him for advice and encouragement. With his students and friends there was kinship of mind and heart, common interest in real ideals, a basic understanding which begot a loyalty and an affection that grew stronger with the years.

Of the inestimable contribution of Father Fremgen, so generously and selflessly given, to the remarkable happiness of the Fordham Community during his years in its midst a truly inadequate estimate has already been given in this sketch. One of his Jesuit contemporaries has thus described this aspect of his life: "He was a favorite always, always, for his unconscious cascade of laughter and fun!"

In the status of 1934 Father Fremgen was transferred to Loyola College, Baltimore, and assigned to lecture in English literature to the college students. This change was made by Father Provincial at Father Fremgen's personal request. He had requested a change because of his precarious state of health. His departure from Fordham caused keen sorrow and a deep sense of loss to the entire Jesuit Community, and to the whole student body.

His return to Loyola seemed, for a time at least, to renew his strength, and he steeped himself in work with the students. As Faculty Moderator of the tri-weekly student publication, *The Greyhound,* he aroused new interest in its columns, and brought the paper to a very high standard of journalistic excellence. In this work his long association with the *Fordham Monthly* proved an invaluable help. His musical interests once again revealed themselves when he organized and personally directed the College Glee Club. He was actually planning a huge Spring Concert when he was stricken with his fatal illness. In the Association of Glee Clubs of Maryland he was treasurer and a member of the Board of Directors. Soon after his arrival at Evergreen he composed the popular Loyola College song "March On, Men."

Here at Evergreen he was teaching many students whose fathers he had taught as a Scholastic at the old college on Calvert Street, and so he conceived the idea of gathering together, at least once a year, all the students past and present. His inauguration of "Loyola Night" was, from the first gathering, a huge success, and needless to say, Father Fremgen was not merely the prime factor in its organization, but he was personally responsible for its joyous success, since he was the actual center of the festivities.

That same marvelous faculty of becoming very close to many of the students, a faculty which he always possessed, was just as evident at Evergreen as it had been at Rose Hill and the other campuses. His own students,—in fact all the students,—delighted to be near him, really to know him and to be privileged with his kindly sympathetic understanding. Always he was the true Ignatian teacher!

The final sickness came upon the gradually weakening Father Fremgen rather suddenly, and death came even more quickly. As Moderator of *The Greyhound* he entertained his editors every year at a banquet. Ironically enough, it was on the eve of this banquet, in February, 1940, that he was taken to the hospital.

At first he seemed to rally, but there was really no substantial improvement, and he gradually weakened. Despite the host of prayers offered by his unnumbered friends and students and fellow Jesuits it became increasingly evident that Father Fremgen would not return to Evergreen. On Friday, March 1, he was anointed by Reverend Father Rector, and received Holy Viaticum, answering all the prayers of the Ritual. Soon afterwards however, he lapsed into an unconsciousness from which he never wholly recovered. Death came quietly to Father Fremgen on Tuesday night, March 5, at nine-fifteen.

The body lay in state in the mansion at the Evergreen campus. On Thursday evening very many friends from New York and Baltimore, together with the Loyola students, crowded the college chapel as the Jesuit Community, assisted by many secular priests, some of them former students of Father Fremgen, recited the Office of the Dead. At St. Ignatius Church, in the city, a Low Mass of Requiem was celebrated at ten o'clock on Friday, March 8, by Reverend Father Rector. In addition to representatives from all the neighboring Jesuit houses and members of his family, there were present many members of the secular clergy and a very large gathering of students, among them the entire senior class. Most of those present in the church accompanied the body to Woodstock where burial took place in the presence of the entire Woodstock Community.

Father Fremgen is gone from the campuses where he exercised his joyous apostolate, but his spirit, his encouraging, kindly, sympathetic spirit will long abide in the hearts of the unnumbered friends and students who were so affectionately devoted to him. May he rest in peace.

VARIA

The American Assistancy.—

A LETTER OF CARDINAL MAGLIONE TO VERY REVEREND FATHER ASSISTANT

Vatican City

July 30, 1942

SEGRETERIA DI STATO
DI
SUA SANTITA
N. 52106

Dear Father Maher,

I deem it an especial honor to acquit a charge graciously laid upon me by the Holy Father in acknowledging receipt of the very generous offering of twenty-five thousand dollars which you presented to Him, in the name of the American Communities of the Society of Jesus, on the occasion of the twenty-fifth anniversary of His Episcopal Consecration. This further evidence of the loving homage and understanding attachment of the Fathers of the American Provinces has been a source of particular comfort and satisfaction to His Holiness, Who would have me assure you, dear Father, of His gratitude for this munificent contribution and of His heartfelt appreciation of the loyalty and devotion of which it is so eloquent a testimonial.

It is the earnest and confident prayer of the Common Father that Almighty God may grant to the generous donors an abundant share of divine assistance and favor, that they may be enabled to continue and augment their magnificent labors for the spread of Christ's Kingdom on earth.

As a pledge of that divine recompense and in affectionate token of His grateful benevolence, the Soverign Pontiff imparts from His heart to you, dear Father Maher, and to

all the members of the American Communities of the Society of Jesus, His paternal Apostolic Benediction.

Gladly availing myself of this occasion to renew to you the assurance of my sentiments of cordial esteem, I am,

Devotedly yours in Christ,

L. CARDINAL MAGLIONE

MARYLAND-NEW YORK PROVINCE

Novice Is Bataan Hero.—The personal aide-de-camp to General Douglas MacArthur, Colonel Carlos Romulo, who was the last man out of Manila before the Japanese occupation, and the last man out of Bataan before the surrender, related recently the story of a Jesuit novice in the front line on Bataan.

The novice is Teodoro Arvisu, a graduate of the Ateneo de Manila, who became a Jesuit novice despite the objections of his parents, who even resorted to the courts to prevent his doing so.

For a few months the young novice lived the life of the novitiate in peace. Then came the draft, just before the war broke out. Again the parents, still opposing his vocation, saw a chance to remove him from the novitiate. By some means they had their son placed on the list of those first called in the draft, in spite of the fact that he was, according to the law, among those deferred. Once again they tried to arouse public opinion. In order that it might not seem that Teodoro or any other novice had entered religion in order to avoid the rigors of army life, Father Hurley, Superior of the Mission, decided to send the young novice into the army without any further objection.

The rest of the story has been supplied by Colonel Romulo. Teodore Arvisu, he reported, entered the army as a third lieutenant, a rank peculiar to the Philippine

Army. His R.O.T.C. training at the Ateneo, where he had been a cadet first lieutenant, gave him the necessary training entitling him to a commission. Colonel Romulo saw him a number of times on Bataan. Young Teodoro was in the front line during most of the fighting. Officers told Coloned Romulo that young Arvisu was one of the best officers along the entire front. The colonel himself said that "Arvisu fought like a tiger."

The most dramatic incident involving the young novice was, as reported by Col. Romulo, his single-handed defense of a lone command post in the front line. He had been assigned to hold this post and although every other man with him was killed, he held it until reinforcements came up. Japanese snipers crept up on him but he drove them off. An entire detachment attacked the post but he succeeded in holding them back in a manner reminiscent of the stories of the one-man army of the World War. Colonel Romulo reported: "With a telephone in one hand and a rifle in the other, Arvisu held off the Japanese until he at last succeeded in bringing up the reinforcements necessary to repel the Japanese at that particular point."

The Catholic News, November 7, 1942

MacArthur Honors Jesuit.—The story of a signal honor bestowed by General MacArthur upon Father Thomas Shanahan, S.J., was related recently to the Most Rev. John F. O'Hara, C.S.C., Military Delegate for the Army and Navy Vicariate, by a chaplain who had just arrived from Australia. Father Shanahan, a native of Waterbury and a member of the class of 1918 at Holy Cross College, originally reported wounded in the bombing of Manila, actually went as chaplain of the ship "Mactan" bearing the wounded from the Philippines to Australia. On the eve of the fall of Manila, General Douglas MacArthur, Commander-in-Chief of the American and Filipino forces in the Philippines, was very anxious to evacuate all the men wounded during the course of the war up

until that date. Despite great difficulties this was finally accomplished. The interisland steamship "Mactan" was converted into a Red Cross ship. A number of doctors and nurses were assembled and the wounded transferred late on the eve of New Year's Day. At the last moment it was discovered that no chaplain had been appointed.

This part of the story has been supplied by the four Filipino nurses who are at present in New York, having come all the way with the wounded men from Australia. They were among the nurses sent to the "Mactan" to take care of the wounded in the course of the voyage to Australia. When it was discovered that no chaplain had been obtained, it seems that Father Shanahan's name was suggested by everyone who was consulted. According to the nurses, he had been very active during the bombing of Manila, especially in the port area where the bombing was most intense, and his name was well known to the military personnel especially of the Medical Corps. He was accordingly asked to accompany the "Mactan" as chaplain. He actually had about five minutes' preparation for the journey, just long enough to call Father Hurley, his superior, and obtain his permission to leave.

When the trip was over and the wounded had been taken care of in Australia, Father Shanahan consulted the Jesuit Vice-Provincial in Melbourne with regard to his future duties. It was agreed between them that Father Shanahan should make application to become a regular army chaplain. This he did. The regulation papers were made out. When General MacArthur arrived in Australia he found a great deal of desk work awaiting him. Some new commissions had been held up pending his approval. In going through them he found the regular form made out but waiting his signature, commissioning Father Shanahan as first lieutenant in the army of the United States. General MacArthur read the name and then inquired, "Isn't this the Father Shanahan who was chaplain of the 'Mactan'?" On being assured that he was the same man, General MacArthur

crossed out the words "First Lieutenant" on the commission and said, "Make Father Shanahan a captain."

—*The Catholic News, December* 5, 1942

Morristown.—In spite of gas rationing, longer work hours and sundry other difficulties, the promoters and men of Loyola Retreat House showed their devotion to the cause of Laymen's retreats by making 1942 a banner year. The total number of retreatants for the past year was 2,320, an increase of 200 over last year's total.

Retreat, January, 1943

Commander Visits Georgetown.—Commander Gene Tunney, chief of the Navy's physical fitness program, after inspecting the naval courses at Georgetown University, not only gave them his endorsement but said that the obstacle course, an essential part of the equipment, is the finest he has seen. He opened the visit by meeting the Very Rev. Lawrence J. Gorman, S.J., president, and the faculty, and addressed a gathering of 300 students.

The Catholic News, February 6, 1943

MISSOURI PROVINCE

St. Louis University.—The first class of 87 air force students was graduated at solemn exercises in the University Auditorium December 9. General Martin awarded the diplomas for the twelve-week course. The graduates will proceed immediately to their posts as instructors at the army air fields. Each week hereafter a similar graduation ceremony will be held. The school has reached its full quota of 1400 students, receiving an average of 120 each week to replace the class graduating.

This new school for the training of Civilian Instructors, both men and women, for Radio Schools of the Army Air Forces, opened on September 17.

In establishing the school, Major Thomas K. Fisher of the Air Corps commented: St. Louis University, because of its very high scholastic standards, physical capacity, central location, and enthusiastic cooperation in the war effort, was chosen. . . . Needless to say, not only the facilities but the atmosphere of the University are psychologically provocative of the most efficient results."

News Letter, January, 1943

Sesqui-Centennial Celebration.—One hundred and fifty years ago—in 1792—the town of St. Ferdinand's now called Florissant, witnessed the dedication of its first Catholic Church. On Sunday, November 1, 1942, on the lawn outside the church, a Solemn Pontifical Mass was celebrated in observance of the sesqui-centennial anniversary of the dedication.

St. Ferdinand's parish was actually founded in 1789 when missionary priests ministered at intervals to the inhabitants in and near Florissant, using temporary altars in halls and homes. It was not until 1792 that, under Father Pierre J. Dadier, O.S.B., the first pastor, a log church was completed for services and dedicated on the present site. Succeeding Father Dadier in the ministry after his departure in 1789 were Trappists and secular priests, until the arrival of the first Jesuit pastor, Father Van Quickenborne. The birth of the parish in 1789, therefore, coincides with the birth of the nation, for it was in that very year that the Constitution was adopted, and George Washington began his first term as president of the United States.

The present church building was constructed in 1821, when the log structure proved too small for the fast-growing parish. Though many years have passed, not many changes have been made in the little spot where the Blessed Rose Philippine Duchesne, first beata whom the St. Louis archdiocese may claim, was

wont to pray with her little band of Religious of the Sacred Heart. It was to St. Ferdinand's that Mother Duchesne came in 1819 to establish the first mother house in America of the Madames of the Sacred Heart and to begin a life of zealous work that earned her beatification 120 years later.

The Mass was celebrated by the Most Rev. George J. Donnelly, Auxiliary Bishop of St. Louis, at 10:30 on the second day of the triduum in celebration of the foundation of the parish. It took place at an altar erected beneath a canopy of gold and white and surrounded by a natural setting of shrubs and age-old cedar trees. About 900 persons knelt and stood in front of the altar and heard the history of the parish given in the sermon by the Rt. Rev. Peter J. Dooley, pastor of Holy Redeemer parish, Webster Groves, and dean of the St. Louis county deanery.

In his sermon he outlined the history of the parish, religious and secular, and foretold other celebrations in years to come of St. Ferdinand's parish, when succeeding generations would repeat the festivities of the sesqui-centennial celebration of 1932.

A century and a half of richly traditional pioneer history passed in review through the streets of Florissant in the afternoon as the three-day celebration reached its zenith. For two and a half hours crowds estimated at 6000 to 7000 lined the streets along the two-mile route and watched the unfolding of a religious and historical pageant as the parade moved steadily along.

The parish's early history, the first pastor, Rev. Pierre J. Didier, O.S.B., the pioneers, trappers, fur traders and Indians who typified its congregation at the time were brought to life in the first tableau.

A baptism at the old church in 1799, with the wife of Francois Dunegant, "the founder of the French village of Fleurissant and its first civil and military commandant under the Spanish regime," as the recipient, was the theme of the second float.

Baptism was followed by marriage in the parade,

and the wedding of John Mullanphy's daughter, Ann, to Maj. Biddle on September 1, 1823, was portrayed on the third float.

Mullanphy, an early benefactor of the parish who paid one-fourth of the cost of the present church building, was a character of unusual stature in St. Louis history. Represented as performing the ceremony in the tableau was Father Van Quickenbone, the first superior of what later become the Missouri Province of the Society of Jesus.

The fourth float in the parade showed Mother Duchesne teaching the children of the early settlers and instructing the Indians of the neighborhood.

The first Jesuit church in the Middle West, St. Ferdinand's was the "home" of many a missionary who went into the West and Northwest to bring Christianity to the Indians. Most famous of these was Rev. Peter J. de Smet, the "Gentle Blackrobe" of the Indians, who went out from Florissant to carve a place in history as a teacher and kind father among the Indians. Father de Smet and his Indian friends were pictured in an Indian canoe in the fifth float.

In 1847, Mother Duchesne's Madames of the Sacred Heart left St. Ferdinand's to open their city home in St. Louis. To carry on the teaching of the children, Father J. F. Van Assche, S.J., then pastor at the church, called on the Sisters of Loretto to take over the school. The order still remains in charge after 95 years, and the "Coming of the Lorettines" was depicted in the sixth and final float.

The parade was followed by a program in the Florissant public school. Speakers were Arthur Bangert, Mayor of Florissant; Circuit Judge John A. Witthaus, and Justice James M. Douglas, member of the Missouri State Supreme Court.

The three-day celebration, which began with a Solemn Mass in St. Ferdinand's church Saturday. Oct. 31, offered by the Rev. William H. Trentman, S.J., pastor of the parish, came to a close Monday, Nov. 2, All Souls' day, when a Field Requiem Mass was offered in

St. Ferdinand's cemetery in memory of members of the parish who have died during the century and a half since the first chapel was built of logs and dedicated in 1792. The celebrant was the Rev. Francis J. Coffey, S.J., assistant pastor of St. Ferdinand's, and the sermon was delivered by the Rev. Joseph F. Kiefer, S.J., historian and archivist, who was largely responsible for the success of the sesqui-centennial celebration.

Hurricane Hits Honduras.—Property damage in excess of $50,000 has been caused to the Missouri Province missions by a hurricane in the northern district of British Honduras. Complete loss of 33 churches and schools besides severe damage to numerous other mission buildings, was reported. This, coming on top of losses suffered in a plague, a fire and a previous hurricane, brings total losses during the past 14 months to well over $70,000.

NEW ORLEANS PROVINCE

Bishop Retires.—In a farewell message read in all churches of the diocese, the Most Rev. Anthony J. Schuler, S.J., who has resigned after twenty-seven years as Bishop of El Paso, expressed his "deepest gratitude" to the priests, laity and non-Catholics of his diocese for the close cooperation he has received.

Bishop Schuler, who will live at St. Regis' College, Denver, has been succeeded by the Most Rev. Sidney M. Metzger, who was Coadjutor Bishop of El Paso.

"Owing to the burden of my years," the seventy-two-year-old Bishop's letter said, "and in the increasing responsibilties of my office as Bishop of El Paso, in these days of world distress, I have judged it best in the Lord to request His Holiness, the Sovereign Pon-

tiff, to release me from this office, so that I might return to the jurisdiction of the Society of Jesus.

"In relinquishing the government of this diocese, which for twenty-seven years I have served to the best of my humble ability, and with great affection, my heart is filled with deepest gratitude of God for the unfailing loyalty and devotion of my priests, Religious and laity, which have been my consolation, encouragement and support during these years.

"Nor must I omit to mention the gracious helpfulness of those citizens of El Paso who are not of my flock, but to whom I am debtor and who are sharers in by solicitude and affection."

OREGON PROVINCE

Centenary Celebration.—The centenary of the founding of Sacred Heart Mission at DeSmet, Idaho, was celebrated on December 4. Solemn High Mass in the morning, various programs during the day and Benediction in the afternoon were the chief events in the celebration of this outstanding day in the history of the Mission.

The Mission was founded on the first Friday of December, 1842, when Father Huet assembled the Indians and pronounced for them the act of consecration to the Sacred Heart of Jesus.

From Other Countries—

CHINA

Missionaries Stay.—Japan offered them repatriation and Superiors granted them permission to leave, but the 840 Jesuits chose to remain in the conquered ter-

ritory of China. They all were well and going about their work as well as possible under a restricted liberty. Father Le Sage offered himself as a voluntary prisoner in the Yang-tze-poo concentration camp so that he could care for the 400 American Catholic Marines and soldiers captured at Guam and Wake. In the grim, war-ravaged Haichow district Fathers Falvey and Gatz are heroically holding on to their mission stations. In Nanking, Father Magner and Brother Finnegan persuaded the Japs to let them remain at their post.

HOLLAND

Our Houses Seized.—Nazis last July made an end of the historic old Jesuit scholasticate of Falkenburg. German officers goose-stepped in on the community during the noon meal and curtly announced that the house was confiscated. Within six hours the entire community was packed off in military trucks; some were deposited in a private park in Aachen, and the others were taken to Spaubeek.

In addition to Falkenburg two of our large colleges, two Retreat Houses, and the Philosophate have been occupied by troops.

ITALY

Vatican City.—Father Paolo Dezza, Jesuit priest of the Pontifical Gregorian University, has guided the most distinguished group of retreatants in the world. During the week of Nov. 29 to Dec. 6, he conducted the spiritual exercises for Pope Pius XII and the cardinals and prelates of the Curia.

Books of Interest to Ours

Commentary on the Rules S. J. *By August Coemans, S.J., transl. by Matthew Germing, S.J.* Revista Catolica Press. El Paso. 1942.

Here is a volume which can be sincerely recommended to all Jesuits. For beginners it will prove an invaluable supplement to the instructions of the Novice Masters. Tertians will find it very helpful as a medium of reference and review. And Ours of every age and station who may desire to make the Rules the subject of their consideration and meditation will discover in this commentary a rich mine of enlightening explanation and solid Religious piety.

Four parts comprise the text. Part One is devoted to an analysis and exposition of the nature of the Religious Life and, in particular, to the realization of that Life as it is embodied in the Institute of the Society of Jesus. For his sources the author draws abundantly upon the theology of grace, ascetical theology and Canon Law. The remaining sections consider in turn the Rules of the Summary, the Common Rules, and the Rules of Modesty. These sections are enriched by plentiful quotations from earlier commentators, from the Letters of the various Fathers General, from the writing of Jesuit authors on asceticism, and from many other sources. The author is concerned at every step to set forth not merely what is enjoined by the Rules but their underlying motives as well, together with their mutual interrelation and their individual bearing upon the twofold end to which the whole Jesuit Institute is directed. A double index, according to subject matter and according to the Rules themselves, makes any given item of the contents of the Commentary readily accessible.

The Commentary closes with three appendices. The first synopsizes, from the Epitome, the Masses and Prayers which are prescribed in the Society. Second, and most useful, is an analytic explanation of all the different forms of Prayers which are set forth in the Spiritual Exercises and the Directory. Lastly, there is a brief "method of meditating on the Rules."

Father Germing has succeeded very well in the task of translation. In this he was fortunate in having the assistance of Father Coemans' own reading knowledge of English. A few paragraphs of the original which could have no application to English-speaking readers have been omitted. In every other respect, the reader will have the close collaboration of author

and translator to assure him of the accuracy of the present text and his own experience to assure him of its ease and fluency. We venture to predict that, as the years go on, this volume will put the whole English-speaking Society more and more in debt to its author and translator.

JOSEPH BLUETT, S.J.

Shining in Darkness, Dramas of the Nativity and the Resurrection, *by Francis X. Talbot, S.J.* The America Press. New York.

The America Press has brought out a reprint of Father Talbot's thirteen plays based on incidents of Our Lord's birth and infancy and on His first apparitions after He rose from the dead. The chief quality of these little plays is their sincere realism. The author succeeds in bringing out the significance of each event with a minimum of imaginary incident and without any recourse to rhetorical or sentimental devices of idealization. The sentiments of Our Lord and His Blessed Mother, for instance, are expressed almost entirely in the words of the Gospels or of the Prophecies. Their characters are portrayed, and that with startling clarity, chiefly by the effect which They have on the minds and hearts of Their companions. The subordinate figures again, are treated realistically. Their actions are the casual habitual deeds of everyday life and of common humanity. Their language is colloquial, which means that it is sometimes of a piquant modernity. This is the single point which might prove distracting to a sophisticated reader. For the rest, the plain and simple unfolding of situation and incident is that of an art which knows how to conceal itself, but which nevertheless when it arrives at its climax leaves the mind shaken by the impact of the tremendous and emotional values implicit in every aspect of Our Saviour's life.

This little book then, is of great interest. It can also be of great service to those who in the course of retreat work may be called upon to explain or illustrate the Ignatian method of contemplation. Again, it can serve as an excellent model for those who write radio plays on Catholic subjects. This was demonstrated during the last few years by the splendid series on the Public Life written by Father Michael Kavanagh here at Woodstock and distributed through *The Queen's Work.* It is to be hoped that when Father Kavanagh has completed his work The America Press will issue it as a companion volume to *Shining in Darkness.*

J. A. SLATTERY, S.J.

Pope Pius and Poland. The America Press. New York. 1942.

The sub-title of this pamphlet "A Documentary Outline of Papal Pronouncements and Relief Efforts in Behalf of Poland, Since March, 1939," warns the reader not to expect too detailed an account of the story it tells. The identity of the compiler of this evidence is not revealed, but he is described by Francis X. Talbot, S.J., who wrote the foreword, as "an eminent authority."

The material is divided into two main sections: I) Direct evidence of the benevolence of the Holy Father in regard to Poland; II) Indirect action in favor of Poland. The former reveals the Pope's effort to prevent the tragedy which he foresaw would follow in the wake of armed aggression; it records his words of encouragement and consolation to a stricken Poland, prostrate under the conqueror's iron heel; his stirring admonitions to a warring world to return quickly to the paths of peace; the special privileges granted to the Polish clergy and laity, to make available to them the strength of the Eucharistic sacrifice and of the Sacraments; Papal war-relief in the concrete form of money, food, and clothing for the Polish people in occupied lands and for the Polish refugees and prisoners abroad. The second section is a much briefer record of the work done by the Vatican Radio and the *Osservatore Romano*, neither of which have any "official relation to the Holy See . . . save in the case of certain matters indicated as official," to keep the world informed of the true condition of the Church in Poland and to encourage Polish people throughout the world.

FRANCIS J. FALLON, S.J.

His Father's Business. *By Robert E. Grewen, S.J.* The America Press. New York. 1942.

Father Robert Grewen's fifty brief and pointed chapters on topics ordinarily discussed in an eight day retreat, are a striking example of fidelity to the Exercises, of newness of expression and of stimulation to the mind and will of the readers. The high standard both in what is said and how it is said, is kept from the first to the last chapter. The author keeps a threefold purpose before him, namely, to enable former retreatants to keep in touch with the more important retreat meditations, to help priests and religious in the practice of meditation, and to bring spiritual aid to our men in the Armed Forces. That this triple objective has been accomplished is a tribute to Father Grewen's skill both as a retreat master and a writer.

Several times the author nods in his quotes. The *Our Father*

should read: "And forgive us our trespasses as we forgive those *who trepass* against us". The citation from St. John should be "Greater love than this no one has, than one lay down his life for his *friends*."

The most attractive quality of this volume is the way that Father Grewen conveys the thoughts of Our Lord to the reader.

R. R. Goggin, S.J.

We Wish to See Jesus. *By Paul L. Blakely, S.J.* The America Press. New York. 1942.

Father Blakely has once more gathered his reflections on the Sunday and Feast Day gospels and has presented us with another collection that is outstanding for its simplicity and wholesome variety. *We Wish to See Jesus* has once more caught and portrayed in ordinary language the extraordinary message of the gospel, the love of Jesus in its innumerable applications to the lives of the people today. There will be little need to recommend this book to many who have made use of either or both of the first two books in the series, nor to those who have found Fr. Blakely's reflections of such great help as originally printed in the weekly column of "America."

There are seventy-two of these two page reflections on each Sunday gospel and for a number of feasts. All are eminently practical. The last paragraph of each is usually packed with matter for sermons, for colloquies, and the concrete lessons for each meditation.

Edward J. Farren, S.J.

The Song of Tekakwitha. *By Robert E. Holland, S.J.* Fordham University Press.

This book is a poem, recounting the life of Venerable Kateri Tekakwitha, The Lily of the Mohawks. It is written in the simple and flowing style of Longfellow's *Song of Hiawatha.* The story, depending as it does on the documentary evidence presented to the Holy See for the canonization of this holy maiden, relates the events of Kateri's life from her birth to a Christian mother among the pagan Mohawks at Ossernenon (Auriesville, N. Y.) to her saintly death at the Christian Indian Mission of Saint Francis Xavier. Marked by the pox-plague which left her an orphan, Kateri holds firmly to the seeds of Christianity,

planted by her mother, amidst the gibes and trials of the pagan savages until at length a Blackrobe sends her north to the peaceful Mission. Then follows her baptism, a few years of devout prayer and exemplary virtue, and a holy death.

The artistry with which the author weaves the lines of his Song is nothing short of masterful. Beautiful word-pictures, Indian folk-lore and religious reverence permeate the pages of the book. In the closing Benediction the author writes:

Be its verses halt and limping,
Glad I sang them for the glory
Of Thy daughter, Tekakwitha.

So too will all his readers be glad for this work well done.

MICHAEL T. FLANAGAN, S.J.

The Following of Christ. *By Gerard Groote, translated by Joseph Malaise, S.J.* The America Press. 1942.

This is a second edition of the "purse size" volume in which modern literary research has made its own valuable contribution to the usefulness of this beloved spiritual book. The library edition has already gone through four printings.

Within its small compass this volume contains the same merits which have won such deserved acclaim for Father Malaise's translation. The profound spiritual simplicity of Groote's "Spiritual Diary" emerges more movingly than ever in the familiar modern language with which the translator has clothed it, and in its emancipation from the impostor passages which had been inserted into the author's original text.

W. L. E.